

A Pota

cio oz drynynge for
this holy tyme of Let ve-
ry cōfortable for al pe-
nitēt sinners wā ta-
ble in the end, new-
ly prepared & dili-
gēthly ouersene
by Theodor
Basilis

Ioan. v iij

If ony man thyrsteth, let
hī come to me, & drynke.

41.4.1.17



The pꝛyncypall

Contentes of thys Boke.

- i. **O**f Penance.
- ii. **O**f Contricion, Cōfession, Satisfaction, or amendement of lyfe.
- iii. **O**f fastynge.
- iiii. **O**f certayne Ceremonies bled in þe Chyrche, this tyme of Lent, & what they sygnifye.
- v. **A**nd informacion, how we ought to prepare our selues for to receiue moꝛtely at the tyme of Easter, þe moost blessed Sacrament of the Altare.

A Table wherin maye be found al the
principal thinges contayned in thys
booke

Luke. xiii.

Excepte ye repent & amend your
lyfe, vndooubtedly ye shall perysh all.

To the ryght ho-

Fol. 1.

norable syr Thomas Newel knyght.
Theodore Basille wyfeth
long lyfe, cōtinuall helth
and prosperous
felicite.

Have not forgotten w
howe gentle & thancke-
full mynde (as I maye
passe ouer þ siguler bene-
ficēce & grāt liberalyte,
whiche at that tyme ye shewed to me)
your right honorable masterchip did
receiue þ Christmasse Bācket which
nowe of late I dedycated vnto your
name, chesely whan you had diligēt-
ly compared it with the moost holpe
worde of God, the towch stone of all
doctryne to trye the adulterse, say-
ned & false frō the sincere, germaine
& true learning, & perceyued that it
dyd not only agree wyth the mooste

Gods word
is a satorbe
stone to pro-
ue & trye all
doctrins.

A.ij. Iacted

sacred Sctyptures, but also wythe
the teachyng of the auncient Doc-
tors of the holy churche whome you
haue as all mē ought, in great admi-
ration, with whose autoꝝpties it is
opulently foꝛtressed. Wierely foꝛ the
pꝛobacion of that my worke, & com-
parynge it with the truth of Christ
& the doctrine of the holy & learned
Doctors, I can none otherwyle but
highly cōmende, pꝛaýse, auauñce, &
magnifye the industrie & labour of
your righte honoꝛable mayster Shyp,
whiche so pꝛudently pꝛoue all kynde
of doctrine with the true & infal-
sible towchstone of gods moost blessed
word. If in thus doyng you shew
yourselſe not to be ledde wyth any
blynde oꝛ pꝛecial affecte, but wythe
an bꝛyght & high indifferēcy, much
alienated & estraunged from the mā-
ners of diuers men at thys tyme, a-
monge whome some as folyshe sym-
ple receyue all kynde of doctryne w-
outs

oute any probacion or triall, some a. is.
gayne contrarve to the dexteryte of
Christen iudgemente lyke frantye
par: nos do temeraryously, rashly, &
wout any aduysement condemne a
thyng before they haue iustelye exa-
myned it by the holy Serryptures.
S. Paule saythe: Quenche not the ^{11. Thes. v}
sperryte. Despyle not Propheyses.
Proue and examyne all thynges, &
that whiche is good, holde. S. Iohn ^{Joan. 1. 11.}
also saythe, derelye beloued, beleue
not euery sperryte, but proue the spy-
rytes, whyther they are of God or
not. Hereto pertayneth the sayenge
of Christ, search ye the Serryptures ^{Joan. v}
Dauid also saythe: Blessed are they ^{Psa. cxviii}
that searche the testymonyes of the
LORDE. Here are al Christe men com-
maunded not furiously streight way-
es to condemne, what so euer lyketh
them not at the fyrst aspecte & blush
but to searche the serryptures, & by the
to proue, whither they be true or not
A. iii. Luke

Actum. xviij Luke declareth in the Actes of the
Apostles, that whan Paule & Sy-
las preached to certayne mē at Bar-
rea, they that hearde them, receyued
the word gladly, yet not withston-
dyng, they searched the scriptures
dayely, & tryed by them, whyther it
was so or not, as they preached. So
becommeth it all mē to do, not rashly
to admyt & receyue, nor yet sury-
ously to cōdemne euery thyng at y
spys syght, but as Paule saythe, to
proue all thyng, & to chese & holde
that which is beste. Thynges muste
be proued by the Scriptures & not
by the spyrite of pryde, contencion,
despyte, & contumacy. If mē would
do this, there shoulde not be so great
diuision in the chyrche of Christ, as
there is now a dayes. Christ & Chry-
stes trueth is only learned of the ho-
ly scriptures. They that teache
anye other thynges than the scryp-
tures, tech not Christ, but humayne
inuen

ii. Thes. v.

Note.

Of the holy
Scriptures
as Christ &
his trueth
only learned.

inuēciōs. Neither ought any thyng
 as a necessarye trute to be beleued
 vnder payne of damnacion, for to be
 admytted in the chyrche of Chyste,
 except it maye be establyshed by the
 holy scripture & pure word of God.
 For þe righteousnes of god is proued
 saith S. Paule by þe testimony & wytnes
 nes of the lawe & Prophetes Agayn
 he sayth: Yf we our selues or an Aſ-
 gel from heauen do preache vnto you
 any other Gospell, thā that we haue
 preached vnto you, hold it accursed.
 As I sayde before, so saye I nowe a-
 gayne, yf any man shal preache vnto
 you any other gospell than þe, which
 ye haue receyued, holde it accursed.
 Hereto agreeth Origene, it is nede-
 full for vs, saythe he, to caull the ho-
 ly scriptures into wytnes. For oure
 iudgementes & expōiciōs wythout
 these wytnesses, haue no sayth. Also
 S. Jerome, that we aspyre, muste
 be establyshed & approued with the
 A.iii. testimo

iii.

Roma. iii.

Galat. i.

The iudge-
 mentes of
 Doctors is
 out the an-
 thorite of þe
 holy scriptu-
 res, are not
 to be recea-
 ued.

In Iere.
 Hom. i.

Ad Cresi-
phon

In Ioan-
cap. vi

In Roma
cap. vlti

testimonies of the holye scriptures,
in the which God speaketh dayly to
thē & beleue. Itē Cyrillus, Christ, a-
lone is to be followed as a mayster, &
to hi alone ought we to cleue, They
that brynge any other thyng besy-
des the doctrine & teachyng of the
Apostles, sayth Theophilact, Paule
playnly sayth, & flauders, & is to say
heresies & disiectōs are brought in of
them. Do not these thynges declare
how colde & bayne all thynges are,
that syght wyth the worde of God,
and haue not theyr foundations of
the moost holy scriptures.

The mynd
of & author
sōcernyng
all his boo-
kes & he hath
or shall set
forth here
after

Certes as towechyng my lucu-
bracions and workes, which I haue
hytherto made, or shall by the helpe
of God here after make, I submytte
them all with moost submissiō and
humilite of mynd to & sincere iudge-
mētes of them that are ghostly lear-
ned & taughte of GOD in Chrilles
chyrche to be iudged, tryed and exa-
mined

mined by the infallible verite of god iii.
des worde. Yf the holy Scriptures
shal approue & allow the, I moost hu-
bly befech all men thackefully to ac-
cepte them, & to gyue all the glozy &
praye vnto God. If they shall seme
to fyght & dissent wyth the worde of
God, holde them accursed, as Paule Gala. i.
sayth, & so do in lyke manner y^e wor-
kes of all other, that consente not wth
the Euangelyke verite. But yf the
worde of God testiffet and beareth the
witnes of them, receyue the, & gyue
God thanckes, which so plenteously
worketh in his seruauntes for y^e edi-
ficacion of thys chyrche.

Moreouer this your diligēt fear & Potaciō
chynge & comparynge of my Banc- for Lent
ket with the holy scriptures and the
auncient Doctors dydde so greatly
please me, y^e syns y^e time I thought it
not vnlyttynge to prepare a Potaci-
on for this holys tyme of Lente & to
dedycate that also vnto your name.

A.b. which

What pro-
fytic ther is
to be goottz
at thys so-
tacion.

Which thinge I haue done, yea and
that in all poyntes accordynge to þ
verite of Gods worde & the mynd of
the moost auncient and best learned
Doctors. Who so euer shall bouche
safe to be present at this Potacion,
& with a gredy appetite to taste of it
Do certes he shal not a litle reioyse of it.
For he shall here lerne almoost al thi-
ges that are necessary to be knowen
of a Christen man concernynge this
tyme of Lent. First I haue entrea-
ted of Penance, declarynge what it
is, how it ought to be done, of whom
we shoulde aske grace truelye to re-
pent, & howe it maye be obtayned.
Secondly I haue spoken of Contri-
cion, Cōfessiō & satisfaccion or amēde-
ment of lyfe. Thyrde I haue decla-
red þ true māner of fastynge. Fourth-
ly I haue intreated of diuers Cere-
monies, that be vsed in the Chyrche
this tyme of Lent, & declared what
they signify & preach vnto vs. Laste
of

of all, I haue shewed howe we ought
to prepare our selues for to receyue
worthelye at the tyme of Easter the
moost blessed Sacrament of the Al-
tare.

All these thinges haue I done in
this Potacion following, not follow-
yng myne owne sātasy or imagyna-
cion but the verite of Gods worde,
the authorite of Chyistes moost holy
Chyrche & the mynde of the aunciēt
and best learned Doctours.

This mylaboure, what soeuer it
be I nowe dedicate & offer to youre,
right honorable masterships name,
desyrynge you to accepte thys lytle
gyft as a testimony of my good hert
and obsequious mynd toward you,
moost instantly also besechyng you
& all other in your name to iudge it
by the word of God, & to compare it
with the truth of Chyistes Gospell.
In so doyng I doubte not, but that
both this & al my other workes shal
be

be receyued wth the the more grate,
thankfull & acceptable myndes, b^{ut}
to the great profytte of the readers,
& the hygh glorie of almyghty God,
who euer preserue your right hono-
rable maysterhopp in cōtinuall helth
and prosperous felicitye.

AMEN.

The potacion

for Letne.

Philemon the maker of the Po-
tacion. Theophyle, Eusebius,
& Christopher the gesses.

Philemon.



Is not long ago
sing I made a certayne
of my neygheboures a
Christmasse Banquette,
which so farre as I can
perceyue, they haue ryght wel dige-
sted, wherof I am not a lytle gladde
For syng that time they haue not an
lye

by garnysshed theyr houses with the
 moost sacred scriptures after þe man-
 ner of this my poore māsiō, but they
 are also become newe mēne in theyr
 conuersaciō. They haue vtterly put
 of olde Adam, & put on the newe mā
 Iesus Christ. They haue cast awaye
 the workes of the flesh, & put on the
 armours of lyght, yea they haue ioy-
 fully amplered the fruytes of the spi-
 rite. For they walke now no more in
 darkenes, but as þe chyliden of lyght
 in all goodnes, iustyce & verite. To
 the poore people they are become ve-
 ry mercyfull & tēder, to theyr neygh-
 bours gentle & lounge, to theyr ene-
 mies patient & longe sufferynge, not
 renderynge euell for euell but redye
 at all tymes not only to forgyue thē
 but also to do thē good to the vtter-
 moost of theyr power. Moreouer to
 oure moost soueraygne Lorde & ex-
 cellent Kyng they weme thē selues
 vnfaynedly obedient both in worde
 and

by

The profe
 þe followeth
 the Christ-
 mas Ban-
 ket

Rom. xiii

Eph. v

Rom. xii

1. Timo. v.

Philp. ii.

Titum. ii.

and dede with all submission & humil-
lite. The other magistrates of the pu-
blique weale they also haue in great
reuerence. And as for the spiritu-
al ministers of Goddes word they en-
tierly loue, reuerently feare, & haue
them in no lesse honour, than true &
faythfull chyliden haue they: natu-
rall parentes. Yea they esteeme them
as the seruauntes of God, & dispen-
satours of the diuine misteries, and
therfore do they gyue the double ho-
nour accordynge to the admonicio
of the Apostle. To conclude, they so
behaue themselves, that they are ir-
reprehensible & faultles in the syght
of all men. They shyne as great ligh-
tes amōge they: neyghbours. They
garnyshe the doctrine of our Sauy-
our Christ wyth al innocency & pu-
rite. So that by they: menes there
are, I thancke my LORDE God, ma-
ny of our neyghbours whiche nowe
begyn to followe that trade and to
practyse

practyse lyke godlynes. And as they
them selues are wholly bent to this
true godlynesse, so lykewyse do they
trayne & byynge by theyr familie &
householde after that trade, whiche is
to me a singulare great pleasure. If
they go forth, as they begynne, I do
not doubt, but that within few ye-
res it wyl come to passe, that no Re-
alme thowwe Christendome shall be
able to compare with the Englonde in
syncere doctryne & godly luyng.
Seyng therfore that they receyued
so great profytte of my Christmasse
Bancket, I was the gladder to call
them nowe agayne vnto a Potaciō
or dyynckynge, trustynge that they
shal receyue here of no lesse commodi-
te thā they did of the other. They ap-
poynted to come vnto me about two
of the clocke this after noone. I mer-
uayle therfore that they are so longe
absent. For the houre is paste. I wyl
go forth oute of my doores & se why-
ther

bi.

ther they come or not. But what
nede it: me thike I heare one knocke
at the doze. It are they I am sure. I
wyl go and hyng them in. Neigh-
bours, I haue looked longe for you,
but ye are welcome to me at the last
THEO. Brother Philemon, we thake
you hertely. EVSE. I pray you be not
discontēted that we haue somewhat
taryed after our houre. For we were
cōpelled to tary for this our neigh-
bour Christopher. CHRI. A frende of
myne olde acquayntaunce came by
to me from my parentes, whych did
somewhat lette vs in dede. Phil. It
maketh no matter, ye are welcome
nowe all vnto me, wyl it please you
to go wythe me into my parloure.
Theo. I hadde rather, yf it shall be
your pleasure, tary here a whyle in
your hault to behold these moost god-
ly spectacles, and to se, whyther my
house be in all poyntes garnyshe
lyke vnto this or not. Phil. To tary
here

herz leger for þe purpose, were nothig **bnt.**
but a losse of tyme. For oure houses
in this behalfe are so lyke one to ano
ther, þe ye cāne lesse discerne an egge
from an egge, or a sygge frō a sygge
as they saie. They be in all poyntes
lyke, concernynge the inwarde gar
nysshynge of them to the holy scryp
tures. Therfore I pray you al, come
your waye into my parloure **CHRI.**
We followe gladly. **PHIL.** Bro
thers & neyghbours welcome once
agayne. **EVSE.** We moost intierly
thancke you. **PHIL.** If it shall please
you to sytte downe, I wyll be glad
to talke with you. **THEO.** I pray you
speke what it pleaseth you. We wyl
heare you gladly with atente myn
des. **EVSE.** Nothyng canne byynge
to vs moze plesure than to heare you,
your cōmunicaciō is alwayes so god
ly & fruytfull. **CHRI.** We are now al
set, & wholly bēt to heare you. **PHIL.**
The spirite of God be amonge vs, &
B. leave

lead vs into all trueth of Gods most
holy wisdom.

Neighbours it is not unknown
to you, that this Christmas last past
I had you to a Christmas Banquet,
unto the whiche you verie gentilly
came. At the whiche Banquet, I did
not onely sette before you meate for
your bodies. but also for your sou-
les. I fedde you with a Christmasse,
that is to say, a heauenly Banquet
in the whiche I proponed & brought
forth vnto you foure dysches, I am
sure, ye remeber it right well. *Evse.*
Ye forsoth brother Philemon. *phil*
Although I doubt not but that ye
retayne them all in your memorie
right wel, yet by your paciēce I wyl
now reherse the agayne to you i few
wordes. *chri.* I praye you let it be
so. *phil.* In þe fyrst dysch þe was set be-
fore you, ye talked of þe fal of our fore-
father Adā. In that ye larned, how
þe by the synne of Adam we all were
not

The summe
of the Ban-
quet

not only depriued of immortallite & fr.
all goodnes, but also dāned, so þ̄ we Gen. iii.
became very fleshe, without the spy- Joan. iii.
rite of God, vtterly estranged from
all feare of God, & boꝛne the sonnes
of wrath, in somuch þ̄ we beyng left Eph. ii.
to our selues, could neuer haue bene
deliuered from that miserable capti-
uete, into the which Satan had cast
vs, thow̄ we the trasgression of god-
des cōmaundement, but dayly more
& more we must nedes haue precipi-
tated & cast our selues headlong in-
to an hell of euels. Therfore because
ye shoulde not dispayre, I broughte
forth to you your second dysch, wher
in I declared & proued vnto you by
the holȳ scripture and the auncient
Doctors, that whā we were in this
miserable & piteous case, God of hys
great mercyes wout our merites or
deseruynges had pytie on vs, & pro- Tit. iii.
mised to saue vs thow̄ we his intier Gen. iii.
ly beloued Sōne, our LORDS and sa-
uoure

B. ii.

uoure

Rom. 1

Jesus Christ which thing accordig
to hys promyse at the tyme predes-
ned & afore appointed came vndoub-
tedly to passe. Than in your thyrde
dysh we dyd I expresse to you, by what
meanes ye myght come by & obtayn
these so large & so bounteous benefy-
tes of God the father thow Jesus
Christ. I sayd vnto you, that y next
& the most redy waye to gette thys
kyndenes at the hande of God is to
repent & beleue, that is to saye, to be
sory for the synnes commytted, and
to beleue to haue remission of our si-
nes of God the father for Chrystes
sake. In your fourth dysh I declared
vnto you that after we haue repen-
ted vs of our synnes, and beleued to
haue forgyuenesse of them thow we
Christe, it remayneth that we than
we be our selues newe men in our co-
uersacion, & medle no more with the
vnstruftfull workes of darknes, but
rather reppose the. For excepte our
repent

Mar. 1

Eph. 2

repentance & say the worke in vs a
 new lyfe, they profyt nothyng at al
 Bynge forth fruytes, say the saynt
 Iohn, worthe of repentance. For
 euery tree, that byngeth not forth
 good fruite, shall be cut downe and
 cast into the fyre. And as concerninge
 sayth, S. James sayth, as the body
 without the spirite is dead, so is sayth
 without workes dead Therfor I Decla
 red vnto you in that poure fourthe
 dyss, that as withoute good workes
 your repentance & sayth auayle no
 thyng (I speake of them which haue
 oportunitie to worke & yet wyll not)
 so likewyse to them that exercyse no
 good workes but remayne in theyr
 olde synfull lyuynge is Christ no sa
 uiour, but remayneth styll vnto the
 a LORDE & Iudge withoute mercy.
 For Christ wyll not knowe them at
 the daye of iudgement to be his peo
 ple, that are vnfructfull trees, & in
 this world byng forth no good wor

r.
 Repentauns
 and say the
 profyt no-
 thyng at al
 about amed
 ment of lyfe
 Math. iiii
 Iaco. ii

Mark well
 Christ is a
 sauour
 onely to the
 that repent be-
 lieue & amed

psal. vi
Mat. i. vii
Mat. xxi
Slauder
not p Au-
thor, that he
teacheth
fayth wout
goodworke
Mat. xxi

Mat. xxi

Mat. xxi

kes, yea he wyll saye vnto them, de-
parte from me ye workers of iniqui-
te. The virgins that haue not onely
lampes, but also oyle, shall enter in
wiche the Bydegrome vnto the ma-
riages, the other shal be sparred out
Not the ydle lubbers but the fayth-
full workers in the vineyarde shall
haue y peny at night. Not the sonne
whiche said to his father, p he would
worke in hys vyneyarde, & dyd not,
shall be his fathers heyre, but p sons
whiche wroughte in it in dede. The
fruytefull Olive tree shall dwell in
the house of the LORDE, but the vn-
fruytefull fygge tree, glystereth it ne-
uer so pleasantly wyth grene leaues
shall be curse d, & comitted vnto hill
fyre. In consideracion wherof I ex-
horted you at that tyme vnto the di-
ligente operacion of good worke, p
ye myght be founde worthy p kynge
dome, which your heauenlye father
hath prepared for them that fulfill
hys

his wyll from the begynnyng of the xi.
worlde.

These & such other thynges not
unworthy the hearinge I rehearsed
to you at that Christmalle Bâcher.
Neither haue ye forgotten them, I
am sure. *Theo.* No verely ne ighbour
Philemō. *Euse.* We haue since y^e tyme Mat. xiii
ful oft called them to our remēbrāū
ce, & cōmuned of thē togither. *Phil.*
In so doyng, ye haue done wel. For
not they that heare the law are righ
teous before God, but they that ex
presse the lawe in they^r dedes shall be
counted righteous. He y^e loketh on y^e
perfecte lawe, which is the lawe of ly Roma. ii
berte, so that he is no forgetfull hea
rer, but a doer of the worke, he shall
be blessed in his dede. *Chri.* **GOD**
giue vs grace to do y^e alwaye, which
he requireth of vs. *Phil.* Your fruy
tes syns that tyme haue manifestly
declared the nouyte and chaunge of
your lyfe, wherof I very muche re
Jaco. i
B. iiii. ioyse

What this
holpe tyme
of Lent re-
quireth of
Christe
men.

toyle & gyue God hartye thankes
fyrnge hym to synne that in you
prosperously, which he hath begun
godly. And this is the cause neighbou
res that I haue ben so bold to call you
agayne nowe to a Potacion or dyn
kyng, trustyng that if you marke
thole thinges well, that shall at this
tyme be spoken, ye shall feale no lesse
swetnes in them, than ye dyd in the
Bancket (for ye knowe that this is
a tyme not for the bode, but for the
soule, not for the belly, but for the spy
ryte, not for the mouthe, but for the
mynde. This tyme requireth a mo
dest sobritie, & not luxurious ropt.
This tyme requirthe a penitent &
owful harte, & not a mynde set al
n pleasure. This thyme requirthe
bstinence and not delicate welfare
This tyme requirthe sober prayer
not bayne iestynges. This tyme
quireth lamentacion for our syn
es, & not a pleasure to remayne in
them,

them. Therfore haue I nowe prepa-
 red for you a godly Potacion, wor-
 thy this tyme, that ye may go home
 agayne from me, not with m-outhes
 but with myndes, not with bellies,
 but with soules, replenished and en-
 farsed with celestiaall meate. I wyl
 nowe declare vnto you, what youre
 Potacion shall be. I pray you heare
 me diligently. EVSE. Brother Phil-
 mon, we thanke you for your godly
 kyndenes toward vs. What so euer
 it shall be youre pleasure to saye, we
 shall not only be diligent to heare it
 but also to beare it awaye, & do ther
 after, so nere as God shall gyue vs
 grace. PHIL. For as much as y most
 comfortable Sacrament of Penāce
 is in this holpe tyme of Lente more
 vsually exercised towarde penitent
 synners, than at any other tyme tho
 rowe oute all the yere, therfore am
 I nowe determined to talke some-
 what with you in this mater. This

Of what
 thynges it
 shal be enter-
 ed in this
 Potacion.

B.v. thynges

thyng once done. I wyl teach you
the true & Christen faste, that your
fast maye be plasaunt to God & pro-
fitable to your soules helthe. After
warde I wyl declare vnto you the
significacion of certayne cerem-
onies, that be vsed in the Chyrche this
tyme of Lent. Last of al I wyl shew
you, how ye shall prepare your sel-
ues to receyue worthely at the tyme
of Easter, the moost glessed Sacra-
ment of the Altare Christes very bo-
dy & bloud. For as all these thynges
are godly, so are they uery necessary
to be knowen of all Christen menne-
which thyng moued me to call you
hyther at this tyme, & you hauynge
knowledge of them, maye the more
godly be haue your selues this holye
tyme of Lent, both before God & mā
CHRI. This your beneficence towar-
des vs vndoubtedly procedeth from
an harte stufled with true & Christe
charyte, seying that ye desyre no lesse
the

the saluacion of our soules, than of
 your owne. Phil. That affecte and
 mynde ought to be in every chrysten
 man, that was in Christ Jesus. God
 forbiddeth therfore that I or any mā
 should hyde by the talent i þe ground
 whiche God hath gyuen vs, but ra
 ther employe it to the vtilite & pro
 fyt of other. Therfore whyle I lyue
 what I be redy at all tymes by þe help
 of GOD gladly to impart to othe
 what so euer God hath vouchesaf
 e to gyue to me eyther in goodes ly
 rituall or corporall. But I pray ye
 marke diligentely, for nowe begyn
 neth our Potaciō. Chri. Oure LORD
 GOD mought gyue vs vndersta
 ndyng in all thynges, and so at t
 tyme watch vpon his worde, that it
 maye not retorne agayne in vaine,
 but prosper & bring forth fruyte in
 vs rychly, to the glory of hys name
 & the consolacyon of all our soules.
 Euse. Amen. Theo. LORD let it shal
 passe.

riū

Phil. 11

Math. 25

his 11. Tim. 11

Jer. 1

Es. 11

C Of penance and the partes of it.

PHILEMON.

What a penance is

Metanoia
Ho. lxxx
De penit
ent



His Latin worde Penitencia, called in ϵ Greke tōge metanoia, which some turne Repentance, some Penance, is as Chrysostome sayth, not only to cease from the olde euell but also to followe better offices. For it is sayde: Decline from euell & do good.

Isa. lxxxiii

Whether is it ynoughe for vs bnto belte h, sayth he, only to haue plucked out the tharte, except we also lay medicines to the wounde.

Mark. viii

Of these wordes of the holy Doctor S. John Chrysostome, is it euident, who truely repenteth and who not. If not onely a cessation from the sinne, but also a diligent exercise of the vertue followeth the Penace than is true & vnfeyned. But yf there

there be proued a cōtynuaunce i þe syn **risti.**
and no correccion or amendment of **whan þe**
lyle, thā is it manifest that such one **nāis true**
had neuer no true repētance in his **unfayned**
herte. For S. Austen sayth, what o- **Contra pe**
ther thyng is it to repente or to do **la. iii. lib.**
Penaunce, than to be soze for the **Hypō.**
synnes past, & from henseforthe to
abstayne from those thynges, which
he hath cōmytted. Agayne he sayth, **Ser de tāt**
the fruyte worthy of penaunce is to **lxvi**
lament the synnes beyng past, and **Th: frute**
not to do the agayne, as it is writtē, **of Penāis**
caste not synne bpon synne. Be ye **Ec. xxxiii.**
washed, sayth þe **LORDE** by the **pro-**
phet **Esaie**, & be ye cleane. He ther-
fore is washed and is cleane, which **Esa.**
both lamenteth the thynges past &
doth not cōmyt agayne those thyng-
es, that are worthe to be lamented **how þe**
Paule de scribeth the true penadice **describeth**
in these wordes: Put of sayth he, the **Penaunce**
olde man with his actes, & put ye on **Colo. iii.**
the newe man. Here he appoynteth
þe

Rom. vi

be not only to put off the olde man,
but also to putte on the newe man.
Agayne he sayth, fashion not your
selues lyke vnto the manner of this
worlde, but be ye chaundged by the
renuyng of youre mynde, wherby
we are made a newe creature, wal-
king in the newnes of life. Doth not
our Baptisme also preach vnto vs
this thyng? We are buryed to gy-
ther, saythe Paule, with Christe by
Baptisme vnto deth, that as Christ
is risen agayne from the dead, so we
lyke wyse shoulde walke in the newe-
nes of lyfe.

Thus haue we learned both by
holy scriptures, & the auncient Doc-
tors, what the true penance is.

To do tru-
ly Penance
what it is

Christ. We haue learned of these your
wordes that to do trulye penance,
is not only to abstayne fro y synne,
but also to amplecte & enballe y ver-
tue contrary to the synne. Phil. Ye
saye true th. And this is it that the
Prophet

Prophet sayth, cease to do euil, and
learne to do well. *Evse.* So farre as

I rememger, ye taught vs the very
same, or els not much vnlyke, i your
Christmasse Banckette. *Theo.*

Yea forsothe, in the thynde dpye. *phil.*

It is trueth that ye all saye. Ther-
fore nede I nowe to make the fewer
wordes concernynge this matter, if
ye retayne those thinges in your me-
moxy, which at that tyme I taught
pon. *Chri.*

We remembred al those
thinges well. *phil.* I am very glad.

But this must ye note in youre Pe-
naunce, that it oughte rather to be

done for the loue of vertue, than for
the hate & detestacion of vyce, as the

Psalmographe sayth, thou haste io-
ued ryghteousnes, & hated vnrygh-

teousnes. Here ye se that the loue of
ryghteousnes goethe before the ha-

tred of vnryghteousnes. The scrip-
ture saith of Mary Magdalene, ma-

ny synnes are forgyuen her, bycause

she

rb.

Search the
christians
Bancket

Pen
auns oughe
to be done
Psal

Luk. vii
Mary mag
dalene

she loued muche. The loue that she
had to chastitie and purenes of lyfe
made her to abhoire & bitterlye des-
pyse all vnclennes, whiche before she
had bled. Therfore was þe great mul-
titude of her synnes remytte & for-
gyuen her. A chysten mannes herte
ought so to be enflamed with þe loue
of vertu, that euen for the only loue
of that he shoulde bitterlye deteste &
abhoire all vyce & noughtynes, as
the Poet sayth.

Oderunt peccare boni, uirtutis amore

Horatius

Oderunt peccare mali, formidine penæ.

That is to saye, they that are good,
hate syn for the loue that they haue
to vertue. But they that are euell,
hate synne for feare of payne. And
S. Austē sayth: Every man hateth
synne so muche, as he loueth ryghte-
ousnes. Agayne: He is an enemye of
ryghteousnes, whiche synneth not
for feare of payne. But he shall be a
frend, yf he synneth not for the loue
of

**Ad boni
fac lib. i. ca
1**

of it. Hereto pertaineth the saying
 of S. Ambrose, it is no true Penāce In Lucam.
 sayth he, excepte feare doth succede Tract. iiii.
 & come after loue. And not of feare,
 but of the loue of ryghteousnes be- True Pe-
 gynneth the Penauce, & of the in- nance be-
 tencion & feruentnes of loue, dothe gynneth of
 the moze feruente hate of synne fol- loue toward
 lowe. Euse. Seyng than that it is ne- de vertue.
 cessary fyrste intierly to loue vertue
 before we can vnfaynedly hate the
 vice, I besech the Authoz of all good
 nes to engraft in vs this loue, that
 we enhalpunge vertue, maye & moze
 easely eschewe vice. Chri. We thynke
 it is an hard thyng so; a mā to loue
 vertu so, that for the loue of that on
 ly, he shulde abstayne from synne.
 For there be many, which wolde ne-
 uer cease to do euell, as theyr dayely
 cōuersacion proueth, if they dyd not
 moze fere & ponyshment of this world
 & the moost greuous paynes of hell
 fyre, thā they desyre or couit the sa-
 uour

uour of God & the glory of heauen.
 phil. Truthe it is þe ye saye. Suche
 haue not in them the true Penaiſce
 Theo. What is than to be done? How
 may we come by & get ſuch penaiſce
 that maye ſet ſuche a brenning loue
 in our hartes towardes vertu, that
 for the very loue of it, we may frely
 hate vice, & ceaſe to do euyl. phil. It
 is harde for a naturall man whiche
 vnderſtandeth not thoſe thynges þe
 pertayne to the ſpirite of GOD to
 do this of his owne ſtrength and po-
 wer. For true Penaiſce is the giſte
 of God. Euery good giſte and euery
 perfecte giſte commeth from aboue,
 diſcendyng from the father of light.
 S. Ambroſe ſaythe: Thoſe are good
 teares, whych waſhe awaye þe ſaute.
 Moreouer they, whome God behol-
 deth, lament theyr offence. Peter de-
 nied fyrſt, and he wepte not. For the
 Lorde hadde not looked vpon hym.
 He denyed the ſeconde tyme, & wept
 not.

1. Cor. 11.

True Pe-
 nance is þe
 gyfte of god
 Jacob. 1.

In Lucam
 Lib. x.
 Ang. lib. i.
 cont. Pela-
 gi. & Cel. de
 grat. Chri-
 ſti.

not. For the Lord dyd not yet looke
vpon hym. He denyed & thyrde tyme
Jesus looked vpon hym, & he wepte
bery bytterly. Lette them rede the
gospel, and se that the Lorde Jesus
was than within whā he was heard
of the hyghe prestes, & that the apo-
pistle Peter was wythout & beneth
in the hall, sometyme syttyng, some-
tyme stondyng at the fyre wyth the
seruauntes, as it is declared with a
bery true and accoꝝdant tellynge of
the Euangelistes. In consideracion
wherof, it can not be sayde that the
Lorde dyd loke on him with his cor-
poral eyes by admonyshyng hym vi-
sibly. And therfore as concernyng
that, which is wyrtē there, & Lord
dyd looke vpon him, it was done in-
wardly, it was done in the mynde, it
was done in the wyll. The Lorde
dyd helpe hym with his mercy secret-
ly. He touched the harte. He called
agayne the memoꝝ. He visited Pe-
ter

rbiss.

Math. xxi

Nota.

How Christ
looked vpon
Peter, whē
he wepte.

C. ii. ter

Philp. ii.

ter with his inwarde grace. He mo-
ued & brought forth the y^e affecte of the
inwarde man even vnto outwarde
teares. Beholde howe God is present
and helpeth our wylles & dedes. Be-
holde howe he worketh in vs both y^e
wyl and the dede.

ii. Timo. ii.

That true Penance is the gyfte
of God, it is also manifest by these
wordes of the Apostle, it becommeth
the seruant of the Lorde not to stri-
ue but to be peaceable vnto all men,
and apte to teache, and one that can
suffer the euell in mekenes, & can in-
forme them that resist, if that God
at any tyme wyl gyue them repen-
tance for to knowe the truthe, that
they maye come to them selues agen
out of the snare of the dyuel, which
are taken of hym at hys owne wyl.
Chri. Seyng than that the true and
vnsayned Penance is the gyfte of
God, howe is it possible for vs to ob-
tayne it? Eys. This is a necessary
thyng

thyng to be knowen. Phil. **Merely** **rbij.**
by fervent & continuall prayer may **howe** **we**
ye easely obtayne thys thyng at the **may come**
hand of God. Aske & haue, say the **by true pe**
Seke & ye shall fynde. Knochke and it **naunce.**
shall be opened vnto you. God vndou **Apoc. vii.**
tedly wyl not sayle to gyue them a **Luke. x. st.**
good spirite, that aske it of him, that
they maye vn faynedly repent, loue
righteousnes and hate vnrightheous
nes. Praye with the Prophet Jere. **Jere. lli.**
my. Turne me O Lorde, and I shall
be turned. For thou arte the Lorde
my God, and after thou hast turned
me, I repented. Agayne, heale thou **Jere. xviij.**
me, O Lorde, & I shall be healed, saue
thou me & I shall be safe, for thou art
my prayse. If we wyl praye thus,
God vndoubtedly wyl graunte vs
our petitions, and gyue vs all good
thynges. If we wyl call, he is redy
to come. Yea he stondeth & knocketh **Apoc. lli.**
at the doore, so that if ony man wyl
ope the gate, he wyl enter into him.
C. lli. and

1. Tim. ii.

If we perishe
the faulte is
in our selves
and not in
God.

What by
this is
taught.

Search the
Bancet.

and suppe wyth hym, and he to hym.
What wolde we haue moze? If we
therfore perishe, the faulte is in oure
selues, & not in God, which wylleth
all men to be saued & to come to the
knowledge of the truthe. Theo. God
gyue vs all grace to praye aryghte,
truly to repent, seruently to lone ver-
tue, that vnfaynedly we maye hate
vice. Ense. So be it. Chri. Lorde lette
it so come to passe. Phil. I haue nowe
taught you, what Penauce is, how
it oughte to be done, of whome we
shoulde aske grace truly to repent,
and howe it maye be obtayned. Ense.
We remeber all these thynges right
well. Phil. What nede I declare vn-
to you of what vertue, puyssaunce,
strength, power & efficacy, this moost
holy Sacrament of penauce is, se-
yng & I haue alreedy spokē of it suffi-
ciently in the thyrd dysse of my Bancet.
Theo. I remember well that ye
taught vs theret, & there is no synne
in

in the worlde y doth not geue place
to the vertue of Penaunce. Phil. Ye
saye true. Ense. Yet I haue hearde,
that some men nowe of late haue ri-
sen vp, whiche deny this thyng, and
affirme playnely, that suche as faul
into synne agayne after they be bap-
tised & haue put on Christ, ca by no
meanes be forgiuen, neyther dothe
this Sacrament of penaunce auayle
ony thyng to the remission of theyr
synnes. THEO. O detestable heresy.
Phil. Yea O thyse detestable Heresye
This is no newe Heresye. For it be-
ganne about the yere of our Lorde,
CC. xlii. & was fyrst broughte vp of
two famous Heretikes, called No-
uatus and Catharus. For at y tyme
dyd the holye martyre S. Cypriane
wryte agaynst the Nouatians, as
we maye se in hy s workes. Ambrose
also, whiche lyued in the yere of our
Lord. CCC. lxx. dyd wryte agaynst
the fauourers of that secte. So like
C. iiii. wyle

rlr.

The vertue
of y Sacra-
ment of Pe-
naunce.

The heresy
of the which
deny remis-
sion of syn-
nes after
Baptisme, &
whan it be-
ganne.

Nouatus
Catharus.
Lib. Ep. iiii
Ep. ii.
Lib. ii. de
pē. ca. ii.

De uera
peniten.

The Cata-
baptistes.

wyle dyd Fulgentius, which lyued
in the yere of our Lorde. 450. besy-
des diuers other. Of these two Noua-
tus & Catarus ensued no smal swar-
mes of Heretykes, whiche syng that
tyme haue mayntayned thys abho-
minable Heresye, and in these oure
dayes, the Catabaptistes renued it
agayne to the great perturbacion of
the Christe publique weale, & muche
hynderaunce of Christes Gospell.

Theo. God forbyd þ any man shoulde
assent to this theyr wicked opinion,
seyng it doth not only fyl hell wyth
the soules of them that mayntayne
this abhominaciō, but also manifest-
ly fyght with gods moost holy word.

Phil. Ye saye truthe. Although if I
had leasure, it were but a trifle to co-
fute this theyr wicked heresye, wyth
all the other that they mayntayne,
yet the wyll I for the confirmacion of
your consciences rehearse certayne
Scriptures, which shall vtterly re-
fell

fel theyr wicked opinion of denyeng
remission & forgyuenes of synnes to
synners. God sayth by hys Prophet **Eze. xliii.**
these wordes: 'If the wicked shall re- **The confu-**
pent hym and turne from al his sin- **tation of p**
nes, whiche he hath wrought, & shall **heresy which**

kepe all my preceptes, and do iudge **denyeth the re-**
ment and ryghteousnes, he shall lyue **mission of**
and shall not dy. I wyll not remem- **synnes after**
ber all his iniquities, which he hath **Baptisme.**
wrought. In his righteousnes wht-
che he hath wrought, shall he lyue.
As it my wyl, sayth the Lorde God,
that the wycked shulde dye, & not ra-
ther that he shoulde turne from hys
wayes & lyue: Agayne in that same
Chapter, turne & repent ye from all
your iniquities, & your iniquite shal
worke you no displeure. Cast away
fro you al your wickedneses, wher
ye haue offended, & make you a new
hart & a new spirite: & wherfoze wyl
ye dye O ye house of Israel: For I
wyll not that ony manne shulde dye
C. v. saythe

Jer. xiii.

sayth the Lorde God. Returne and lyue. Also by another Propheete he sayth, Returne O thou rebel Isra-el, saythe the Lorde, and I wyll not turne awaye my face from you, for I am holy, saythe the Lorde, and I wyll not be angry for evermore.

Jod. ii.

Agayne in another place the Propheet sayth, turne to the Lorde your God, for he is gentle & mercifull, patient & of much gentlenes, & redy to forgyue his malice. Do not all these scēces proue manifestly ꝑ gods mercy!yth hart out for al māner of sinners at all tymes, if they repēt and turne? Chri. I meruaile howe they coulde fynde in theyr hartes to establysh suche heretical doctrine, seeing they fight so euidently with the diuine scriptures. Euse. They refuse the authozite of the olde Testamēt, and only cleaue to the newe. phile. I knowe that ryght well, yet is ꝑ olde Testament of neuer the lesse autho-
rite

rite therfore. *Theophile.* They gather
 theyr vniuersall opinion, as I heare
 saye, of S. Paule to the Hebrewes, *Hebze. vi.*
 where he sayth, it is not possible that
 they, whiche were once lyghtened &
 haue tasted the heauenly gyfte, and
 were partakers of the holpe & hoste,
 & haue tasted the good worde of god,
 & the vertues of the worlde to come,
 if they do faull, could be renewed agē
 by Penance. Agayne, if we synne
 wplyngely after we haue receaued
 the knoweledge of the truethe, there
 remayneth no more sacrifice for syn
 nes, but a fearfull lokyng for iudge-
 met & violēt fyre, which shal destroy
 & aduersaries. *phile.* These tertes sta-
 blyshe no thyng theyr opinion, but
 rather manifestly condemne it. As *Marke well*
 touchyng & fyrst sentence of Paule,
 S. Ambrose vnderstodethe it not of *In Heb.*
 Penance, but of Baptisme. *Cap. vi.* The
 renouacion or renewyng, sayth he by
 the fountayne of holpe Baptisme can
 not

Wherof the
 heresy of de-
 nyng remis-
 sion of syn-
 nes after
 Baptisme
 is gathered.

The firstes not be made the second tyme. To be
holerof tya- renewed, he sayde that is, to be made
for sayd here newe. For it is the office of holy bap-
ty is gathe- tisme to make a man new. And a ly-
red, iserpon cle after he sayth as Christ dyed once
beddy sapnt on the crosse as concernyng þe flesh,
Ambrose.

so do we dye once in Baptisme, not
in flesh, but in synne. And as he can
not dye agayne, so canne not we be
baptised agayne, excepte peraduen-
ture wyth the teares of Penauince,
not wyth the regeneracion of þe fou-
tayne. What than wylte thou saye,
is there no penaunce? There is Pe-
naunce hereby, but not another bap-
tisme. Ther is vndoubtedly penāce
& it hath muche vertue and strength,
yea even for hym also, that is herve
much drowned in synne.

Thus se you that they that synne
after Baptisme, canne not be made
a new by baptisme (for þe is no more
reiterated) yet is not here Penauice
denied vnto them, but synne they ne-
uer

Nota.

net so greatly, yet if they repented,
turne to our Lorde God, they shall
surely fynde mercy and be saued.

xxiij.

And as concernynge the seconde
terte saynt Ambrose vpon the same
place sayth, that Christ died once for
our synnes, & shall no more for them
be offered. For w one oblacion hath
he made them perfecte for euer more
that are sanctified. Thou arte made
clene, thou arte fre fro synnes, thou
arte made the sonne of god. If thou
returnest to thy fyrst vniuite, and
ther iudgement taryeth for the, ex-
cepte thou be reuied by Penaunce.
Therefore lette euerpe one, whyle he
hath tyme, flye vnto the medicine of
Penaunce, vnlesse he be committed
vn to euerlastynge fyre. These wo-
des declare opely, that so ofte as we
repent and turne, so ofte shall we be
forgyue. Only we ought not to loke
for another Sacrifice. For Christ
alredy hath suffered once for all. Do

In Heb.
Cap. x.

Wp the one
oblacion of
Christ, the
faytful are
made per-
fecte.

cy

ye not perceaue nowe, howe greatly
both the olde Heretykes, & also these
theyr newe Apes, be deceaued? *Ensc.*
Yies hereby. *Theo.* It is easy to per-
ceauue for hym that looketh by the
textes wyth a single eye, & wyth an
vncorrupted herte. But I pray you
rehearse some textes of the new Te-
stament, that maye euidently shewe
vnto they which synne after Baptisme
maye be renued by the holy Sacra-
ment of penance, & that Gods mer-
cy is redy for them, whā soeuer they
repent and turne. *Phil* That synners
maye receaue remission of theyr syn-
nes though they syn after they haue
knownen the trueth, & are baptised, it
is manifest by dyuers places of the
new Testament, who doubteth but
that Peter was bothe baptised and
knewe the trueth, whā he confessed
Christ to be the sonne of the luyng
God? *THEO* Roman. For Christ sayd
vnto hym, thou arte blessed, *Symō.*
Flewe

flesh & bloud haue not shewed thys xxix.
 vnto the, but my father, which is in Math. xxviii
 heauen. *Phil.* Very well. Yet dyd he Peter knew
 faull agayne after that. when he de- the truth &
 nyed Christ. *EVSE.* Ye saye truthe. sinned after
Phil. Dyddenot he afterwarde, when Baptisme,
 he repented, obtayne mercye at the yet was he
 hande of God. *Chri.* No man wyll de- forgiuenes
 ny that, I am sure. *Phil.* Very well.
 Hereof doth it followe, that remissio
 of synes is not denied vnto synners,
 if they repent & beleue. Agayne, dyd 1. Cor. v
 not one among the Corinthians af- The Corin
 ter he was baptised, committe a gre thians.
 uouse and detestable offence, in so
 muche that he was excommunicate &
 put out of the Christen congregaci-
 on: and yet whan he repented, was 11. Cor. 11
 he not receaued agayne amonge the
 saythfull? If his synne hadde bene
 irremissible & could not haue ben for-
 gyuen by no meanes, would sayncte
 Paule haue comaunded, & he should
 haue bene taken agayne into the co-
 pany

1. Joan. ii.

The losse
sonne is re-
ceaved.

Luke. xv.

The man-
brynng shepe
is fetchede
agayne.

Luke. x.

The wound
ed man is
healed.

Matt. ix.

Matt. xi

pany of the Christians? Ease. It is
to be thought naye. Phil. Ye maye be
sure, he wolde not. Saynt Iohn al-
so sayth, my lytle chyldre, theise thin-
ges haue I wyrtten to you, that ye
shulde not synne. But if ony manne
shall synne, we haue an aduocate w
God the father Iesus Christ & righ-
teous one. Is not the losse sonne re-
ceaved, whā he repenteth, knowled-
geth his faulte, and commeth home
agayn? Is not the wandryng shepe
fetched home agayne vpon shulders?
Is not the wounded man cured and
made whole? Dothe not Christ day-
ly crye, come vnto me all ye that la-
bour & are laden, & I shal refresh you.
Came not Christ to call synners to
repentaunce? Is not Christ a ppetu-
all sauour? Theo. O moost swete and
confortable sayenges. Phil. These au-
thorities betterly condemne the opi-
nion of the aforesayd Heretikes, and
set foz the highly the blyssed Sacra-
ment

ment of Penance vnto the great co-
solacion & conforste of all saythfull &
penitent synners. Therfore lette vs
runne to this Sacrament as vnto
a stronge Bulwarke and sure asyle.
Let vs flye vnto it as vnto an holy
Anchere. Let vs delyght in it, as in
an hauen of helth. Lette vs not dis-
payre, but beleue with a sure sayth,
that yf we vnsaynedly repents and
turne vnto God, despynginge mercede
for Iesus Christes sake, he wyl surely
remitte our iniquite, and take vs
agayne vnto his sauour. Chri. Bles-
sed be God for it. Phil. I haue spo-
ken sufficiently for this tyme of Pe-
naunce. I wyl nowe declare some
what of the partes therof to you.
For they are also necessary to be kno-
wen. Euse. I praye you let it be so.

xxiii.

Of Contricion.

PHILEMON.

D. Penance

Penance co
sisteth in.iii
partes.



Penance consisteth in
thre partes, Contricio,
Confession, & Satisfac
cion of amendement of
lyfe. ffirst as concernig

Of contri
cion and p
two partes
therof.

Contricio, ye shall vnderstande that
it consisteth in two speciall partes,
which must alwayes be cōioyned to
gyther, & cā not be disseuered. Then
I praye you, what are they? PHIL.
The ffirst is, a very sorowe of moun
nyng of the herte for the synnes cō
mytted agaynst the wyll of GOD.
The seconde is a constant sayth, to
beleue that be the synnes neuer so
great & manifolde, yet yf we repent
& aske mercye, God the father wyll,
not for the worthynes of ony meryt
or worke done by vs, but for þe only
merytes of the bloud and passion of
our Sauour Iesus Christ, vndou
tedly forgyue vs our synnes, repete
vs iustified & of þe nōber of his elect
chyl dren. The contricion of suche a
Penitent

penitent synner pleasech God great
ly yea it is an acceptable Sacrifice **Psalm**
vnto hym, as Dauid sayth, a Sacri
fice to God is a troubled spyrte, a
cōtryte and humble herte God wyll
not despyse. God saythe **S. Austen**, **De ciuili del**
wyll not the Sacrifice of a clayne **lib x. ca. iiii**
beast, but of a clayne herte. An herte **What sacri**
that is humbled with the knowlege **fice God re**
of the filthynesse & abhominacion of **quireth**
het owne synnes, & clayne with the
seare of God, and yet trusteth in the
moost comfortable promyses of god
the father made vnto vs in Chyistes
moost blessed bloude, thysyng for
strength to do the wyll of God, canne
none otherwyle but haue God mer
cyfull vnto her, God fylleth thē that
are hūgry with good thynges, sayth **Luk. i**
the mooste glourous birgyn, but he
letteth go the ryte emptye. God re
sisteth the proud, but to y humble he
gyueth grace. Blessed are they that
hunger & thys after ryghteousnes **Matth. v**
D. ii. for

True **Co-** for they shalbe filled. who euer hath
trition dep- this godly contricion in hym, canne
ueth away neyther presume nor yet despayre.

both presum- For if he be vnfaynedly cōtryte and
cion & despe- sorowfull for his synnes, he must ne
ration. des graunte hym selfe to be synfull,

What true
contricion
worketh in
a penitent
faithfull hart
miserable, boyd of all goodnes, bent
vnto euell, prone to noughtyenesse,
whiche thyng vtterly subdueth pre
sumpcion & engrafteth in the herte
submission, obedyence & humilite of
mynde. Agayne, yf he be trulye con-
tryte, be his synnes neuer so great &
innumerable, yet casteth he his eyes
on Gods mercy, set forth to all peni-
tent synners in Christe Iesus, that
wyl laye hand on it with a sure and
bridouted fayth, which lykwysle ma-
keth hym, that by no meanes he can
dispayre. For though his synnes be
great, yet he knoweth that the mer-
cy of God is greater, & therfore can
not his synne condemne hym. Why
is Christe called a Philicion, but by
cause

Why christ
is called a
Philicion.
cause

cause he is able to heale synners: **¶** **rrbs.**
 our Physician be wyse sayth **¶** **fulgē** **De penl.**
 ting, than can he heale al infyrmiti **ad verlan.**
 es. **¶** If our God be merciful, thā can **The golde**
 he forgyue al synnes. For ther is no **sentence of**
 perfecte goodnes, of whom al nough **fulgentius**
 tynes is not ouercome. There is no **concernyng**
 perfecte medicine, to whome any dis- **remissio of**
 ease is foude incurable. Thus se we **synnes**
 p where perfecte contricion is, there,
 is neyther presumption nor despera-
 cion. **EVSE.** I praye you, howe maye
 we come by thys true & perfecte con-
 tricion: **PHIL.** Merelye by the worde
 of God. For sayth comaieth by hea-
 ryng, and hearynge by the worde of
 God. Ye shall note that y holy scrip-
 ture is deuyded into two partes, that
 is to saye, the lawe & the promyses,
 the knowledge wherof is ryghte ne-
 cessary for the obtaynyng of true &
 perfecte Contricion. Ye knowe that
 a man nes face shalbe longe defyled,
 spotted & deformed before he shal per-
 ceyue

how we
 may come
 by y true
 & pfect cōtri-
 cion
 Roma. c.
 The scrip-
 ture deuided
 into two
 partes
 Mark this
 similitude

D. iii ceque

Synne is
not easly per-
ceaved ex-
cept we be-
hold our sel-
ues in þ
glaspe of þ
law of god

Rom. iii

Ro. vi

Psa. cxviii

A good lesse

ceyue it, except it be eyther told hym
of other, or els that he himselfe seeth
it euidently i some myrrour or glasse
Semblably, the soule of a chryste mā
shall be spotted wyth synne a greates
space, befoze he perceyueth it, and be
truly contryte & sorze for it, excepte
it be eyther tolde hym of other by de-
clarynge the lawe of God to hym, or
els he hymselfe loketh in the glasse of
trueth, whiche is the lawe of God, &
by that menes perceyueth his owne
deformite, misery and wretchednes.
For by the lawe comethe the knowe-
ledge of syn. The comaundement is
a lanterne, and the lawe is a lyght &
way of the lyfe, sayth Salomō. Da-
uid also saythe, O LORDE thy worde
is a lanterne to my feete, & a lyghte
to my pathwayes. So that þ nexte
waye to haue the knowledge of our
synnes, whereby we shoulde be mo-
ued to be cōtryte & sorowful in oure
hertes for our wickednes & offen-
ces

ces, & to stand in feare of Gods rygh
teousnes, is euer to haue the lawe of
God before our eyes. I haue added **Psalm**
thy speches in my herte, saythe **Da**
uid, that I maye not offende the.

Chri. Nowe I praye you, how shall
we do concernynge the second parte
of Contricion. **Phil.** Whā ye are en
faynedly streghen wyth this Contri
ciō, so þe your hartes do truly feare þe
iustyce of God, & ye abhorre synne e
uen to þe bittermoost of your power
longynge greatly for strength to do
the wyll of God that ye maye walke
innocently before the eyes of the di
uine maieste, than for the consolaci
on of youre consciences, and the re
ioysynge of your hartes oughte, ye
to consyder the moost swete, moost
ioyefull, moost conforable promises
of God, made to vs frely in Chyille
moost precious bloud. Nowe to put **Mark** awaie
desperacion, doth conueniēt
time require, that ye cleue stedfastly
D. iiii. with

The comfort-
table promp-
ses of God
must be laid
hand on

1. Thmo. 1.
Joel. 11
Actum. 11
Roma. 8.

Eze. 33.

W all mayne to the promyses, which
laye forth God's mercy before your
eyes. Therfore loke where so euer ye
heare or se any comfortable promise
of God in the holy scriptures, that
declareth mercy to penitent synners
beleue with out doubtyng that that
pertaineth vnfainedly to you. Whā
so euer ye heare or read that Christe
is a sauoure, streyghte wayes laye
hande on that, & beleue that he also
is your sauour. Whā the Scryp-
ture shall saye to you, Jesus Christe
came into þe worlde to saue synners,
& euery one þe calleth on the name of
the LORDE shall be saued, beleue you
streyghte wayes, that ye are of that
nōber which shal be saued by Christ.
Whā the scripture shall saye, God
wyl not the deth of any synner, but
rather that he tourne & lyue, beleue
you streyghtwayes, that Gods plea-
sure is, ye shulde be saued, yf ye re-
turne to him with a cōtryte & fayth
full

full herte, and so lyue wyth hym for
 evermore in the celestiall glory. Ex-
 cept ye haue this fayth also annexed
 with your sorow, verely as your con-
 tricion is imperfecte, so is it able to
 cast you into desperacion. Agayne,
 to haue a faythe that God wyll for-
 gyue you your synnes, & not to be so-
 ry for your offenses, nor to stonde in
 feare of Gods indignaciō for trans-
 gressynge his moost holy law, nor to
 hunger & thyrst after righteousness,
 verely as your contricion is imper-
 fecte, so is it the ryghte waye to lede
 you to presumption. Neyther despe-
 racion nor presumption ought to be
 in the herte of any christen mā, but
 a penitēt & sorowfull mynde erected
 & lyfted vp wyth fayth. For S. Au-
 sten sayth, yf fayth be the foundaciō
 of penance wythout the whych ther
 is nothyng that good is, verely that
 penance ought to be despyred, whych
 it is euident to be grounded on fayth.

rrbiff.

Mark & bea

re away

Contricion

wythout

fayth lea-

deeth vnto

desperacion

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D.v. For

De vera &
falsa peni-
ten. cap ii.
ffayth is &
foundacion
of Penans

penance is
apth is
of ita

e peni.
l venan.
notable
most good
of fectre of
fulgētius

For a good tree can not bring forth
euell fruytes. Therfore that penāce
which procedeth not of sayth, is vn-
profytable. For we must beleue that
remedy is graunted to penaunce of
our sauour. Fulgētius also sayth
Judas that betrayed Christ, repen-
ted hym of his syn, but he lost helth
& saluacion, because he trusted not
to be forgiven. Hy repented worthe-
ly in dede bycause he synned betray-
enge the ryghteous bloude, but he
therfore losse the fruyte of his repē-
taūce, bycause that he dyd not trust
that the syn of his betraieing should
be washed awaye with his bloude,
whōe he betrayed. Thus se you how
necessary saythe is vnto a contryte
herte, & howe that woute that, it is
not possible for any penitēt sīner to
receyue remission of hys synnes, as
dyuers manifest textes & histories
of the holy scripture do euidentlye
proue & shew. Theo. You taught vs
this

this thyngs abundantly before in þ
thyrd booke of your Bāchet, neyther
haue we forgottē it. PHIL. I am glad
of it Therfore wyll I now take no
lenger about this matter, but make
hast to the second parte of Penānce
which is Confession, EVSE. I praye
you hertely, let it so be.

xxix

Of Confession.

PHILEMON.



After that ye haue concey-
ued in your hertes suche
true & perfecte Contri-
cion, as I haue hyther-
to paynted, than dothe
it follow in ryght & due order, which
is Confessiō. It is requisyte þ a chry-
stē man be not only sozr for his offe-
ces cōmytted agaynst God, but also
that he knoweledgeth and cōfesse the
hys synne. For the scripture saythe
that they whiche came to be bapty-
sed of John, confessed theyr synnes.

Lyke

Confession
of synnes is
necessary
Mat. vi
Mar. i
Luk. i

Actum. xix **L**yke wylle read we in the Actes of
Diuers kyn
des of cōfes-
sion **A**postles. But in as much as þe scrip-
ture teacheth dyuers kyndes of con-
fessiō, therfore wyl I here somwhat
towche them al.

The confes-
siō of fayth

If yste the chese & moost pꝛyncy-
pall Confession, is the Confession of
our fayth, wher in we confesse vn-
nedy, what soeuer þe holy scriptures
teach of God. This cōfession is so ne-
cessary, that wythout it no man can
be saued. No manacynge wordes no
imprysonmet, no chenes, no fecters,
no sweard, no saggot, no fyze ought
to pluche vs from this Confession.

No tyranny ought so to be feared, þe
God & hys trueth should not be con-
fessed. For euery one, sayth Chꝛyst, þe
shall confesse me before me, I shall al-
so cōfesse hym before my father which
is in heauen. But he that shall deny
me before men, I shall deny hym also
before my father, whyche is in hea-
uen. Of this Confession S. Paule
sayth

Mat. x
Mat. xiii
Luk. xii

sayth, w the herte it is beleued vnto
righteousnes, but w the mouth it cō
fessio is made to saluacion. Also S. Rom. 10
1-Joan. 10
John. Hereby shal ye know the spy-
ryte of God. For every spyryte that
confesseth that Jesus Christ is come
in the flesh, is of God. And every spy-
ryte which cōfesseth not that Jesus
Christe is come in the fleshe, is not
of god. And this is that spirite of An-
techist, of whome ye haue herd, howe
that he should come, & now alredy is
he in the worlde. But in asmuch as
thys confession is not that parte of
Pennaunce, wherof we do now en-
treate, I wyl omit it at this presēt.

Another kynde of Confession is,
whiche pertayneth more nearely to
our matter, for to confesse our synne
vnto God, whome we haue offended
wpythout thys Confession our Pe-
nāce auayleth but lytle, as we maye
perceue by dyuers places of s̄ scrip-
ture. For though al thynges are op̄
ta

The confes-
sion of syn-
nes vnto

God

Heb. iiii

Why God
wyl haue vs
cōfesse our
synnes vnto
hym.

Luk. xiiii

The blind
man

(S. Iohn)

to the eyes of God, & nothyng can be
hyd from hym, so that he knoweth al
thynges, yet wyl he that we hūblye
confeſſe & knowledg our synnes vnto
him, that by thys menes we may
make hym the more mercyfull vnto
vs. We read that a certayne blynde
man cryed vnto Chryſt, ſayeng: Je-
ſu the ſonne of Dauid haue merce
vpon me, Chryſt dyd knowe full well
wherefore he called on hym, yet not
wſtandynge he ſayde, what wylte þ
that I do vnto the? LORDE ſayde he,
that I may receyue my ſight. Chryſt
demaunded thys thyng of hym, by
cauſe he would haue hym cōfeſſe his
infirmyte & blyndnes. So is it con-
ueniēt for vs, yf we wyl receyue our
ſpyght, to confeſſe our blyndnes.
S. Iohn ſaythe, yf we confeſſe our
synnes, God is faithfull & ryghteous
to forgyue vs our synnes, & to make
vs cleane from all our vnrightheous-
nes. If we ſaye, we haue not synned
we

we make hym a lyer, & his worde is
not in vs. Dauid also saythe I haue
made my trespasse knowe vnto the,
& myne vnrightheousnes haue I not
hydden. I sayde, I wyl confesse my
vnrightheousnes to the LORDE, and
thou hast forgyuen the vngodlynnes
of my synne. This confession follow
eth a true repētant & cōtryte herte
The Prophet Daniel confelleth his
synne on thys manner, we haue syn
ned, we haue done vnrightheousnes,
we haue wrought wickedly we haue
gone awaye & declined from thy cō
maundementes & iudgementes. Al
so Edoas, I and the house of my fa
ther haue sinned, we were seduced
to vanite, & haue not kepte thy com
maundementes. Lyke wyse Dauid,
whan the Prophet Nathan at þe com
maundement of God, rebuked hym
for his adultery & manslaughter, cō
felled his synne, & sayde, I haue syn
ned vnto þe LORDE. Agayne, O God
I haue

xxx.

Psalm. xxi

Daniel. 12

II. Esdras.

II. Regum. 12

Luk. xliii

I haue synned to the alone, & euell be
fore the haue I done. The Publican
also made his confession on this ma-
ner, O God be thou mercyfull to me
a synner. This kynde of Confession
ought euery chrysten man dayly and
hourly to make vnto God, so ofte as
he is broughte vnto the knoweledge
of his synne.

The con-
fession of
synnes to
our neygh-
bour

Jacob. v
Math. v

Another kynde of Confession is to
knowledge & confesse oure synnes to
them, whome we haue offended. Of
this speaketh S. James, sayeng co-
fess your synnes one to another. Al-
so Christ, yf thou shalt offer thy gyfte
at the Altare, & there doste remeber,
that thy brother haue any thyng a-
gaynst the, leaue thy gyfte there be-
fore the Altare, & go thy waye, and
be fyrste reconcyled to thy brother, &
then come on thy waye, & offre thy
gyfte. This Confession, wherby we
are reconcyled one to another, & con-
ioyned in mutuall amitie, is so neces-
sary,

sary, that wythout it, the other pro:
fyt and auayle lytle before God.

xxxij.

There is another cōfessio, whiche *The publi-*
is publique & open, & this is, whan *que cōfessio.*
we knowlege & confesse our synnes
openly before the congregacion, as
the manner was in the primate chyrche.
Of this confession speaketh
Christe. If thy brother trespass a-
gaynst the, go & tell hym his faulte *Matth. xxiij.*
betwene the & hym alone. If he hea-
reth the, thou haste wonne thy bro-
ther. But if he heareth the not, than
take yet one or two wyth the, & in
the mouth of two or thre witnesses
euery matter maye be establyshed.
If he heareth not than, tell it to the
congregacion. If he heareth not the
congregacion, holde him as an He-
then and publican.

All these kyndes of Confession are
abundantly fortressed & approued
by the holpe Scriptures. Theo. But
we heare nothyng all this whyle of
C. auri-

auriculare cōfession, whych is chefe-
ly bled amonge vs at thys tyme.

Evse. Of this we wolde be gladde to
heare. Chri. I pray you expresse your
mynde concernynge thys kynde of
confession also. For some approue it,

Of auricu-
lare cōfessio

some agen cōdēne it. Phil. Why auri-
cular confession shuld be condēned &
exiled from y^e boūdes of christianite
I se no cause, but that it shoulde be
approued, retayned, mayntayned &
bled, I fynde causes many, yea and
those ryght vrgente and necessary.

Much wotr-
kednes hath
ben wrought
by auricular
cōfession.
Note.

Chri. Muche absurdite and wyched-
nes hath the bothe bene conspired, lear-
ned, practised and done in this auri-
cular confession, as hystories make
mencion, neyther wante we experi-
ence of this thyng. Phil. I canne not
denye these thynges to be true.

There is no thyng so good and of
so great excellencye, but it maye be
abused. The abuse therof is to be
taken awaye, and not the thyng it
selfe.

selfe. That confessiō hath ben great-
ly abused, it canne not be denyed, as
many other thynges in the chyrche
haue ben also, yet ought it not ther-
fore to be relected & cast awaye, but
rather restored to the olde purite &
to the vse, for y^e whiche it was fyrste
instituted. And so shall it not onely
not hurte, but also profyt very high-
ly, and byyng muche vtilite and pro-
fyt to the chursten congregacion.

Theo. This thyng shall neuer come
to passe, excepte they that sytte on
confession be men of greuite, sagaci-
te, wisdom, discrecion, sobriete, in-
tegrite, & able to teache, to instruct
& informe wythe all godly doctrine.
EVSE. We thynke it an extreme
poynte of madnes for a man, yf hys
bode be diseased, to hunte, enquire
and seake aboute for a sober, wyse,
prudent and cunnyng phisicion, y^e
maye cure & heale it, & to be so negli-
gent in those thinges that pertayne.

xxxij.
The abuse,
and not the
thyng it sel-
fe is to be ta-
ken awaye.

Articulate
Confession
shall neuer
be well vsed,
vntyll the
ghostly fa-
thers be wi-
se, discrete,
sober & lear-
ned.

Mark thys
similitude.

The bynd-
nes of the cō
mon sorte.

to his soule. For many care not to
what preste they go vnto, be he lear-
ned or vnlearned, wyse or folyshe, mo-
dest or iyghte, of good conuersacion
or of noughty luyng, so that to sa-
tisfye the custome they come to one,
& receaue theyr Absolucion, and go
awaye neuer the better instructed,
nor wythe the more penitēt hartes.
CHRI. Thys is a great abusion.

What man-
ner of men
they ought
to be, shuld
be Curates.

1. Tim. iii
Titus. i

PHIL. Ye saye truthe. Therfore were
it conuenient, & they, which shoulde
be appoynted to be Curates ouer-
seers of the Christenne people, into
whose handes the whole lyfe & care
of Christes flocke is cōmitted, shulde
be of such sorte, as S. Paule descri-
beth in hys Epistles to Timothe &
Titus, that is to saye, irreprehensi-
ble, faultles, sober, discrete, ryghte-
ous, holy, temperate, apte to teache,
& suche one as cleueth vnto the true
worde of doctrine, that he maye be
able to exhort with wholsome lear-
nyng

nyng; and to improve them that **xxxiii.**
speke agaynst it. For this cause dyd **Leuit. xxi.**

GOD commaunde in the olde Te- **Who were**
stament that they shoulde not be cho- **refused to be**
sen to be **Prestes** for to minister to **Prestes in**
hym, which had any blemyshe on the, **the old clau**

whether they were blinde, lame, w
an euell saoured nose, w any mis-
shapē member, or that haue a broke
foote or hande, croke backed, or any
blemyshe in theyr eyes. &c. What mēt **Note well.**

GOD by thys perfeccion of the **Pre-**
stes members, but only to shew that
he whiche shoulde serue hym, & gyue
attendaunce on his flocke, shoulde be
whole & sounde in all kynde of vertue
and godlynesse, not corrupte nor de-
formed w any iniquite or vnclennes.

A preste ought to haue no blemyshe & **Preste**
on hym, that is to saye, he ought to **ought to**
be pure bothe in hys doctrine & con- **have no ble-**
uersacion. **CHRI. GOD** graunte vs **myshe on h.**
once suche curates, that maye rule
among vs w the suche integrite of
C. iij. lyfe

Actum. xx.

lyfe and sinceritie of doctrine, as is required of them in the holpe scriptures. Evse. If thys myght be brought to passe, than shulde the gospell of Christ flozyshe, and the flocke of Christ, whome he purchased wythe his moost precious bloude, be better looked vpon and fed, than they are now a dayes. Phil. Truthe it is. But I pray you marke, what I shal now saye vnto you, concernyng this auriculare confession.

That Auriculare confession is a thyng of muche weyght & graue importance it appeareth well, in as muche as it bringeth to men diuers ample comodities & large profytes. Theo. I praye you, what are these.

The comodities that ensue of auriculare confession.

Phil. First it ingraffeth in vs a certē humilite, submissiō & lowlines of minde, & depresseth al arrogācy & pryde, whyle we humblye are contented to confesse to our ghostly fathers suche offences, as wherwythe we haue offended God. Secondely it incuteth

and beteth into our hartes a shame-
 fastnesse, wherby we are so ashamed
 of our fautes here tofore committed
 that we utterly abhorre them, and
 are wholly inflamed wth the loue
 of vertue. Thirdly, it bryngeth vs
 to y^e knowledge of oure selues, whyle
 we heare those thynges of the preste
 that are necessarye to be known of
 euery christen man. Fourthly in cō-
 fessiō we do not only learne to know
 howe haynous & detestable a thyng
 synne is before God, but also mea-
 nes and wayes to eschewe it. Howe
 many, thynke you, are there, whych
 if this auricular confession were ta-
 kenne awaye, woulde not care howe
 they lyled, neyther woulde they re-
 garde any parte of Christes doctri-
 ne, but lyue lyke brute beastes with-
 oute any feare of God at all, or stu-
 dy of innocencye, wallowynge and
 tymblynge them selues dayely in
 synne, not once hauynge a respecte

¶.iiij. vnto

unto the correcciō of theyr olde and
wicked manners. Firstely yf we be
in doubte of any thyng, in confessi-
on we maye learne the assurance &
certaynte of it. Syrtely in confes-
sion the ignorant is brought unto
knowledge, the blynde unto syghte,
the desperate unto saluacion, the
presumptuous unto humilitie, the
troubled unto quietnes, the sorow-
full unto ioye, the sycke unto health
the dead to lyfe. What nedc I make
many wordes? Confession bringeth
high tranquillite to þ troubled consci-
ence of a christen mā, whyle þ moost
comfortable wordes of absolucio are
rehearsed unto hym by the p̄este.
Eūc. I praye you, what is that abso-
lucion. phil. Merely a free deliue-
rance from all youre synnes tho-
row Christes bloude. How saye you
is here any thyng to be condemned
in Articulare Confession. Chri. No
verely, all thynges that you haue
hearsed,

What abso-
lucion is.

rehearsed, are rather worthy hygh xxxv.
praise and commendacion. *Phil.* It is a natural
attributed and given vs even of na- disposicion
ture to communicate vnto other the to breke our
secretes of oure hartes concernyng myndes one
mildane & worldly thinges, whither
they be of ioye or sadnesse, and tyll
we haue so done, we are neuer i rest.
Euse. Ye saye truthe. *PHIL* Why shoulde
we thanne not be redy to do so lyke.
wyle in spirituall assaies, and thin
ges pertaynyng vnto the saluacion
of oure soules, except peraduenture
we be enemies of our owne healthe.
What is sweeter and more pleasaunt Libro de
saythe Cicero, thanne to haue suche amicitia,
one, with whom thou darest be bold
so to speake al thynges, as wylth thy
selfe? A manne hauyng a learded,
wyle, discrete, silent, close, & saythe-
full ghostly father, which loueth the
penitent, no lesse than a natural fa-
ther dothe his chyld, why should he
feare to declare vnto him the secre-

G. b. tes

Mal. ii.

tes of his harte, which is redy to co-
forte, to instructe, to counsaile, to
teach, & to do all thynges that shoulde
make vnto his conuolacion & helthe.
The Propheete Malachy sayth, the
lyppes of a Preste shal be knoweledge,
and men shal seake the lawe at his
mouthe. For he is a messenger of the
LORDE of Hostes. If thys oughte
to be done at all tymes, whan haue
we a more coueniēt & fit tyme to do
it, than in the tyme of Confession,
whan we maye freelye talke to oure
spirituall fathers, what so euer plea-
sethe vs: Euse. It is truethe that ye
saye. But what if suche a ghostly fa-
ther doth not chaūse, as ye haue dis-
cribed heretofore. *phil.* Merely ye ou-
ght alwaye to resorte to the best ler-
ned men, & to seake for suche ghoste-
ly fathers, as bothe wyl and can in-
structe and teache you the Lawe of
God. But let it so be, that your Cu-
rate be not of the greatest learned mē,
yet

Men ought
to seake for
wysse & lear-
ned ghostly
fathers.

yet is he to much simple, if he canne
drynge oute of hys Treasurehouse

xxxviii.

thynges neyther newe no: olde, se-
ing that the holy Scriptures are so
plenteously sette forth in oure En-
glyshe tonge, that euē the very idiot
maye nowe become learned in the
kyngedome of God, at the leest, thys
commoditye shall ye enioye at hys
hande, euen the benefyte of Absolu-
cion. Therfore to make fewe wo:

Math. xiii.

des concernynge thys matter, dis-
dayne ye not to go to Confession at
the tymes appoynted, accorдынge
to the ordinaunce of the holy chyrch
and the Acte of our moost excellent
Kynge, yea and that wyth all humble
and reuerence. Declare the diseases
of youre soules vnfaynedly, that ye
maye be healed wyth y^e moost swete
& comfortable salue of absolucion.
Followe the godly & wholesome ad-
monicions of youre ghostly father.
Go vn to hym wyth suche an hatred
and

An exhorta-
cion to go
to cōfession

11. Pet. 11.
Earnest say
the must be
given to the
wordes of
absolucion

Mathe.
Luce. 7.
Joan. 8.

A detestacion of synne, that ye maye
returne from hym wythe hartes all
together enflamed wyth the perfect
loue of vertue, innocēcy, & true god
lynes, beyng full fyrred neuer to re-
turne vnto youre olde vomyte and
wallowyng in the myre. And whan
he shall rehearse vnto you the moost
swete and cōfortable wordes of Ab-
solucion, geue earnestte saythe vnto
them, beyng vndoubtedly perswa-
ded, that youre synnes at þe tyme be
assuredly forgyuen you, as though
God hymselfe had spoken them. &c.
accordyng to thys sayeng of Christ:
He that heareth you, heareth me.
Agayne, whole synnes ye forgyue,
are forgyuen them.

This haue I spoken concernyng
Auriculare confession. Theo. Wery
godlye forsothe. Eusa. What remay-
neth nowe. Chri. Ye promised conse-
quently to entreate of Satisfacciō
or amendement of lyfe.

Phile

phil. Ye saye truthe. Of that matter xxxviii
therfore wyll I nowe entreate.

Of Satisfacciō or amende- ment of lyfe.



S touchyng this word
Satisfaccion, whyche
hathe so longe bene re-
tayned in the Chyrch of
Christ, we must graunt

and beleue vndoubtedly, that christ
alone is the omnisufficient satisfac-
tion for all our synnes vnto GOD
the father by the Ipyrkelynge and
effusion of his moost precious bloud
whyche abydeth & lasteth for euer so
perfecte, that he is able at all tymes
to saue them, that are sanctefyed w
that one & omnisufficiente oblacion
& Sacrifice of his moost blyssed bo-
dye on the Altare of the crosse, and
that not onely from the faulte, but
also from the payne due and belon-
gynge vnto the faulte. Beholde that

Satisfacciō
or amende-
ment of lyfe

Christ alone
is the omni
sufficient sa-
tisfaction to
God the fa-
ther for all
our synnes.
1. Pet. i
Hebr. x.

Christ deli-
uered from
the faulte &
from payn
due vnto it.

lambs

Joan. 1. Lambe of God, sayth S. Iohn Baptist, which taketh awaye the synne of the worlde. S. Iohn the Evangelographe saythe also: The bloude of Iesus Christ Gods owne sonne, makethe vs cleane from all synne.

Joan. 14. A gayne, if ony man synne, we haue an aduocate wythe God the father Iesus Christ that ryghteous one.

And he is the satisfacciō for our synnes, not for oure synnes onelye, but also for all the whole worlde. By the

Roma. 5. death of Christe are we reconciled to the father. Christ is our wysdome
1. Cor. 1.
Eph. 1. sanctificacion, ryghteousnesse & re-

demption. Christ is oure peace. By the bloude of Christ haue we remis-

sion of oure synnes. By Christ are all thynges reconciled to God, and by Christes bloude are all thynges pacified & set at a staye bothe in hea-

uen and in earthe. Christ was broken for oure synnes. Christe bare oure synnes on hys bodye vpon the tree,
by

by whose strypes we are made hole.
Oure synnes are forgyuen vs for
Christes name. All the Prophettes
beare wytnesse, that thowome the
name of Christ, every one that bele-
ueth on hym, shall receaue remission
of his synnes. Thus se we that ther
is no satisfacciō perfecte & sufficient
to God the father for oure synnes,
but only the death of Christ, so that
we maye well saye wyth the Apostle
God forbidd, & we shoulde reioyse in
our thyng, but in the deathe of our
LORDE Jesus Christe. Who so euer
repenteth hym of his synnes from
the very harte, & is sorie for them, la-
menteth his miserie, hongreth for
strength to do þe wyll of God, know-
ledgeth his offenses, labourerth w
all mayne to walke in a newe lyfe,
nedeth not to doubt, but that Christ
by his death hath abundantly satis-
fied to God the father for his syn-
nes. CHRI. Is ther no more behynd

xxxix.

1. Pet. ii.

1. Ioan. ii.

Actum. x.

Gala. vi.

Note for
whose syn-
nes the death
of Christ is
a satisfacciō

con-

concernynge Satisfaction? *Philemon.*
Yies verely. After ye haue repented
you of your wickednesse, ye must thā
amende your lyfe, and byng for the
frutes worthy of Penauunce, as the
Scripture commaundeth. Ye must
practise in youre lyuynge all godly-
nes and innocency, fastyng, prayer,
and almes muste diligently be exer-
cysed of you in youre dayly conuer-
sacion. Ye must go frō vertu to ver-
tue, a frō fayth to fayth. As ye haue
walked befoze in darkenesse, so must
ye walke now in light. Your whole
lyfe must now be no thyng els, thā
a perfecte meditacion of purite and
innocencye. Excepte ye labour to
do thys, surely ye haue no parte of
Christ, neyther is þe deathe of Christ
a satisfaccion for your synnes, but þe
wraathe of God abydethe styll vpon
you. God hath byssed you in Christ
Jesus, that every one of you shoulde
turne away from his wickednesse
as

Math. iii.

Isa. lxxviii
Roma. i.
Eph. v.

Joan. iii.

as the scripture sayth . God hathe xl.
not called vs, sayth S. Paule, vn- Act. iiii
to vncleannes, but vnto sanctifica- 1. Thes. iiii
cion and holines.

These thinges once done, than re-
meyneth there a true & perfecte sa- a satisfacci-
tisfacciō to our neighbour, whome on to oure
we haue offended or hurte either in neighbour
worde or dede. For a satisfaccion or
amēdes must nedes be made to our
neighbour, or els we walke not af-
ter the order of Charite, nor accor- Mat. vii.
dyng to the lawe of nature, which Luk. vi
commaundeth euery man to do to
another, as he would other shoulde
do to him. Therfore God in the olde
lawe commaunded that yf any man
dyd steale from his neyghboure an
ore or a shepe, he shoulde restore and Exo. xxi
gyue hym agayne fyue ores for ane
ore, & foure shepe for one shepe. We
read also in the Gospell of Luke, y Luk. xix
Zacheus sayd vnto Christ: behold
LORDE I gyue halfe my goodes to-
the

the poore people, & yf I haue decey-
 ued any man of any thyng I gyue
 him four times as much agayne for
 it. These thynges declare manifest-
 ly, that we are bounde to make sa-
 tisfacciō to our neyghbour, in what
 soeuer thynges we haue hurte thē.
 THEO. What if we be not able, shall
 we then lose the heretage of o^r kyng-
 dome of heauen? PHIL. God forbid
 For than shoulde all they that dye
 for theste, & many other be damned
 But this I saye vnto you, yf we be
 able by any meanes to make satis-
 facciō to them, whome we haue of-
 fended, hidere or hurte, we ought
 woute doubte to do it. But yf it so
 be, that by no wyse we are able, thā
 ought we to come to them, whome
 we haue offended, & desyre them for
 Christes sake to forgyue vs. And
 they agayne ought, yf they wyl be
 forgyuen of God, to remitte and for-
 gyue they^r offender s. Chri. This
 is very

Note well
 What they
 ought to do
 if we are not a-
 ble to make
 satisfacciō
 to the^r negh-
 bours

is very godly spoken. Phil. Wyther
to haue I talked with you of þe holy
Sacramente of Penance, of Con-
tricio, Confession, & Satisfaccio ac-
cordinge to the bayne of the holpe
scriptures & the mynde of the aunci-
ente Doctours. Euse. We remem-
ber all theye thynges well, and we
thancke you ryght hertely for the.

THEO. Neighbour Philemon, ye
promysed also to speake somewhat
of fastynge, which is very necessarie
for this present tyme. Phil. Ye saye
trueth, & accordinge to my promyse
I wyll now entreate of it.

¶ Of fastynge.

To carpe longe in the enco- Of fastynge
my & prayse of fastynge, as
it were but a bayne thyng
so doth not the scarfenesse of
tyme suffer it. Howe canne it anye
otherwyle than be a thinge of hyghe
excellency and muche vertue, seynge
that God hymselfe was the fyrste
fastynge.

The digni-
te and excel-
lency of fa-
stynge.

¶.ii. in

Gen. ii
God was
Authoꝝ of
fastyng

Examples
of fastyng

Ex. xxxiii

Jud. x

i. Re. vii

xi

iii. Reg. x

ii. Par. x

Hester. iiii

Jo. ii. iiii

Dan. ix

institutor & Authoꝝ of it, prescri-
byng it vnto oure prime parente
Ada in Paradyse, whiche yf he had
observed, none of vs all hadde fallen
fro that ioyfull state into thys cala-
mitouse misery. Wd not Moyses
fast forty dayes, that he myghte be
made worthy to receaue y^e Tables
of the lawe? Wd not the people of
Israell many tymes fast when they
had displeased God, to recouer and
wynne agayne his fauoure, and at
diuers other tymes? Wd not Heli-
as also fast. xl. dayes? Wd not Jo-
sapat comaund a solom fast to his pe-
ople. Wd not quene Hester wth certē
other Jewes faste thre dayes & thre
nighetes, whē ther was a comaunde-
ment gyuen to destroye all the Je-
wes? Wd not the kynge of the Ni-
nuites, whan Jonas threatened
them subuersion, commaunde bothe
man & beaste, & all that euer dwelte
in the Cytie to faste? Wd not Dani-
ell

ell manye tymes faste, and neyther
 cate nor dryncke? Dyd not Esdras
 so lyfnewyse? As I maye passe ouer
 many of the old Testament, dydde
 not Chyiste the sonne of God in the
 newe lawe faste forty dayes & forty
 nyghts? Dyd not Iohnes Baptiste
 gyue himselfe to much & contrinual
 fastynge? Dyd not the Apostles af-
 ter Chyistes Assension fast? Is there
 not a certayne kyngde of dyuelles,
 which is not cast oute but by pray-
 er & fastynge? Dyd not Pauls fast
 oftentymes? Do not al these Histo-
 ries declare that fastynge is an ex-
 cellent & very precious thynge? Is
 not fastynge one of the cheife and
 pryncypal worles, which are requi-
 red of a chryste mā in þe holy scrip-
 ture? Fastig, sayth Basilus magnus
 Maketh lawers wyttys. It is the
 best custody & keepynge of the soule.
 It is the sure habitacion and dwell-
 ynge of the body. It is a defende &

rlā.

Esd. i
 Math. iii
 Act. i. xiii
 xxvii

Mar. ix
 ii. Cor. vi. xi

Math. vi
 Ser. i. De
 Ieiunio
 The prayse
 of fastynge

f. iij. armour

Behold
what a pre-
cious thyng
fastyng is

Ser.i.De
Ieiunio
et tēt Chri-
sti

The profyt
of fastyng

armour to baleaunt men. It is an
exercyse to lusty Champion, & pro-
uers of maystries. It expelleth tē-
tacion. It is the vnction of godly-
nesse. It is the familiarite of y^e foun-
tayne, y^e gouernour of pure lyuig.
Fastyng is the ornamente of a Ci-
tie, the establisshmēt of y^e iudgyng-
place, the peace of houses, y^e heit^{er} &
preseruaciō of household. As I maye
make wo^rte tale, thou walte kynde,
that fastyng hath made al the iain-
tes freendes and neyghbours vnto
God. Hytherto haue I rehearsed y^e
wo^rdes of the famous Doctor Ba-
silius. The blessed martyre S. Cy-
priane also sayth, wyth fastinge the
stynckynge poole of byces is dzyed
vp, wantonnes wythereth awaye,
concupiscences and lustes decaye,
bayne pleasures go awaye. Wyth
fastyng the flame of the burnyng
Ethna is quenched, and the foynace
of the flammicomus vulcane quen-
ched

ched wythin, dothe not burne the
 hylls nere vnto it. Fastynge, yf it
 be gouerned wth discrecion, tamerth
 all the rebekione & fearceness of the
 fleshe, & spopleth & maketh weake
 the tyzanny of glotonye. Fastynge
 speareth vp & encloseth as though
 it were in a narrowe prison the ex-
 traordinary & vnlawfull mocions,
 yea it holdeth freight and bindeth
 the wanderynge appetites. Fastig
 if it be granyeswed wth humilite ma-
 keth the seruauntes of God despi-
 sers of the worlde. Fastynge is
 fed with the deyntyes of the Scrip-
 tures, it is refreshed with contem-
 placion, it is establiswed wth grace,
 it is nozyswed with celestially & hea-
 uenly bread. Thus se you also by v^{er}-
 auncient Doctours, how precious
 a thyng fastynge is. Agayne ye se
 of howe great vertue & strength it
 is, & howe many comodities it bri-
 gethe to them that vse & exercise it.

f.iiij. aryght

The mynd
of yau to
concerning
þ grosse gos-
pellers

aright. Let these few thinges ther-
fore suffice for thys present, for, the
comendacione & prayse of fastinge.

Chri. We perceyue nowe right well
that fastinge is a thyng of weygh-
ty importaunce. EVSE. Merelye me
thynke that I cā not approue nor
allowe the manners of those Gos-
pellers, as they call them selues,
which contēnyng all kynde of god-
ly fastyng, gyue theselues to glote-
tony & dyonckennesse, perswadyng
thē selues to be than best christē mē,
whan they are furdest from christia-
nite. Theo. Such grosse gospellers
haue muche hyndered þ prosperous
progresse of Gods worde, Phil.

Trueth it is that ye saye. But I
praye you be diligent a lytle whyle
to heare me, and I wyll teach you
both what the true & christen faste-
is, and also howe ye ought to faste.
Theo. I pray you let it be so. EVSE.
Speake on brother Pheleon. we
heare

heate you gladly. Phil. The true xlvi
& christen faste, as Basilus mag. Ser. i De le
nus doth desyre, is not only to ab. iunio
stayne from meates, but also to es-
chewe euell thinges. Of this diffi-
nicion do ye learne two thynges, & what fa-
is to saye, that the true & christen styng is
fast consisteth not only in the absti-
nence of meates, but also in the es-
chewing of euell. Therfore sayth
our golden mouchd Doctor, ther Hom. xv in
is a spirituall and a corporall faste. cap. vi
The corporall faste is to abstayne, Two ma-
from meates. The spirituall fast is ner of fasti-
to abstayne from synnes. For as y ges
fleshe hath a pleasure in eatyng, so Ibidem,
hath the spiryte of the flesh a plea-
sure in synnyng. In consideration
wherof the wise men call every syn
pleasure or lust, bycause we comyt
every synne with delectaced & plea-
sure. Agayne he sayth: He that ab-
stayneth from meat, & not fro euell
workes, he appeareth to faste, but
yet

The mynd
of t. i. auto:
concerning
p. grosse gos-
pellers

aright. Let these few thinges ther-
fore suffice for thys present, for, the
comendacione & prayse of fastinge.
Chri. We perceyue nowe right well
that fastinge is a thyng of weygh-
ty importaunce. EVSE. Wrelye me
thynke that I ca not approue nor
allowe the manners of those Gos-
pellers, as they call them selues,
which contēnyng all kynde of god-
ly fastyng, gyue theselues to glote-
tony & dronckennesse, perswadyng
thē selues to be than best christē mē,
whan they are furdest from christia-
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haue muche hyndered & prosperous
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Trueth it is that ye saye. But I
praye you be diligent a lytle whyle
to heare me, and I wyll teach you
both what the true & christen faste-
is, and also howe ye ought to faste.
Theo. I pray you let it be so. EVSE.
Speake on brother Philemon, we
heare

heate you gladly. Phil. The true xlviij
 & chriſten faſte, as Baſilius mag. Ser. i De Ie
 nus doth deſyue, is not only to ab. iunio
 ſtayne from meates, but alſo to es-
 chewe euell thinges. Of this diſti-
 nicion do ye learne two thynges, & what ſa-
 is to ſaye, that the true & chriſten ſtyng is
 faſt conſiſteth not only in the abſti-
 nence of meates, but alſo in the es-
 chemyng of euell. Therfore ſayth
 our golden mouthed Doctor, ther Hom. xv in
 is a ſpirituali and a corporall faſte. cap. vi
 The corporall faſte is to abſtayne, Two ma-
 from meates. The ſpirituali faſt is ner of faſti-
 to abſtayne from ſynnes. For as y ges
 ſeethe hath a pleaſure in eatyng, ſo Ibidem,
 hath the ſpyrte of the fleſh a plea-
 ſure in ſynnyng. In conſideracion
 wherof the wiſe men call every ſyn
 pleaſure or luſt, bycauſe we comyt
 every ſynne with delectaced & plea-
 ſure. Agayne he ſayth: He that ab-
 ſtayneth from meat, & not fro euell
 workes, he appeareth to faſte, but
 yet

Dec.

**In Gen. i
Hom:ixt**

**Dark wher
fore we ab
stayne from
meates
What he
must do that
fasteth**

Esa. lxiii

yet he fasteth not in dede. For loke
howe much he fasteth vnto men, so
much he dothe he eate before God, se-
ing he goeth forth styll to synne.

In anothere place also he saythe, I
call fastynge abstinence from vices.
For the abstinence from meates is
receiuedde for this purpose, that it
shoulde refrayne þe rigoure & sear-
nes of the flesh, to make it obedient
euen as an hourse is to his keper.

He that fasteth, muste aboue all
thinges refraine anger, learne meke-
nes & lenite, haue a contryte herte,
& that may repelle & put abacke
vncleane concupiscences and lustes, set
before his eyes alwaye the eye of the
euerlastynge iudge, & the inpraua-
ble iudgynge place, by his myny to
be made better & to haue rule ouer
it, to be liberall in gyyng almes,
to admyt and receyue into his herte
no euell agaynst his neighbour, as
Esa. speakyng in the person of God
sayth

sayth, haue I chose this fast, saythe
the **LORDE**. Though thou wette a-
bout thy necke lyke a circle, and stro
west vnder the sackcloth & ashes,
neyther shall thy fast be so called ac-
ceptable, saythe the **LORDE**. What
fast than, tell me? A colen, saythe he,
the bondes of the wicked bargaynes
breake thy breade to the hungrye,
brynge the poore man that hath no
house into thy house. If thou dole
these thynges, saythe he, than shall
thy lyghte breake forth as the mor-
nyng, and thy healt he shall sprynge
right woxtely. Hast thou nowe leue
(my welbeloued) what the true faste
is? Let vs loke vpon thys faste, and
lette vs not thynke, as manye do, y
fastynge stonde the in thys poynte,
yf we continew without onye diner
vntyll it be nyghte. Hytherto haue
I rehearsed the wordes of **S. John**
Chrysostome, of whome we maye ea-
selye learne, that the true & chrysten
faste

The true
fast is to er
ecyse & wor
kes of mer-
cy

The custoe
in tymes
past was to
fast from al
meate vntil
pyghte

In Leuit
Homel. x
cap. vi

What faste
we ought to
fast

Ex sermo.
ne. clxxii
A notable se-
tence of S.
Austē cōcer-
nyng fastig

Esa. lvi

faste is not onely to abstayne from
meat, but also from synne. But let
vs heare the myndes of some other
doctors, Dugene sayth wyle thou
that 'I shewe vnto the, what fast
oughtest to fast: Fast from euell de-
des, abstayne from euell wordes, re-
frayne from euell thoughtes, touche
not the theuish breades of peruerse
doctryne. Couyt not, nor luste not
after the deceyuable meates of phi-
losophye, that maye seduce & turne
the from the trueth. Suche a faste
pleaseeth God. S. Austen sayth, the
fastes of christen men are rather to
be obserued spirituallye than car-
nally. In consideraciō wherof, let
vs fast principally frōe our synnes,
vnlesseoure faste be refusede of the
LORDE, as the fastes of the Jewes
were. What a fast is this, that an
impostore or deceyuable person, I
cā not tel who, should abstayne frō
meates, whiche the LORDE hath
created

created, & yet ware fatte withe the
fatnes of synnes? Haue I chosen
such a fast, sayth the **LORDE**? Rede
the eyght and fiftye Chapter of the
Propheet Elay. And a lytle after
he saythe, the fatte which the mooste
hygheste dothe approue & allowe, is
not onlye to leaue of to refreshe the
body, but also to departe from euell
actes or dedes. Also i another place
he saythe, the greates & generall faste
is to abstaine fro synnes & vnlawe
ful pleasures of the worlde, whiche
is a perfecte faste, that we forsake
vngodlynes & the lustes of þe worlde,
would lyue in this worlde soberlye,
righteously & godly. To this faste
what reward bothe the **Apostle** giue
It followeth & he saythe, Lohynge
for that blessed hope and the appe-
raunce of the glory of the great god,
& of our **Sauour Jesu Christe.** In
this worlde as a Lente of abstinence
do we celebrate, whan we lyue well,
whan

xlvi.

Mark. i. vii.

Extrac.
xvii. in Io.

Citus. ii.

Note

we kepe lent
well when
we lyue well

whā we abstayne from wickednes,
and unlawfull pleasures. But by-
cause this abstinence shall not be w-
out rewarde, we loke for that bles-
sed hope of the reuelacion of the glo-
ry of the greates God, & of oure saut-
our Iesus Christ. I coulde rehearse
vnto you innumerable places bothe
of these Doctors & of manye other,
yf I had leasure, whiche declare eui-
dently, that the true & christen faste
doth not onely consist in the absti-
nence of meates, but also in the for-
sakyng of synne. But these at thys
tyme maye seme abundantly to sa-
tisfye. *Theophile.* O good LORDE,
howe greately are mannye decey-
ued, whyche thyncke that they faste
well, yf they do onely but abstayne
frome a smoky pece of Baconne,
or harde salted and powdered befe,
though they eat the mooste delici-
ous fyshes that can be gotten, and
inlarke theyr bodies wth the bellyed Hy-
pocrytes

Agaynst
wicked &
ungodly
fasters

criters wth the all the swete meates &
eyther Potecaries or any other can
inuēt or imagyne, yea & that so vn
measurablye, that after they haue
once dynd, they are prouoked ey
ther to the pleasure of the body, or
elles lyke beastes of the bellie faull
streyghtwayes vnto Graue, so that
they are not able to serue God, nor
themselues, nor yet onye other, &
detestable abhominacion. *Euse.*

Howe much also are they deceiued
of the true māner of fasting, which
do not only fast after such sorte, as
ye haue nowe spokē, but also do no
ryth in theyr hertes all kynd of ma
lpce agaynst theyr ch^ristē brothers
sekyng howe they maye destroy thē
& shed theyr bloude, yea neyther do
they cease to pollute and defyle the
moost blessed name of God, so much
as lyeth in them, wyth moost abho
minable ootheres, and are also in all
theyr conuersacion wicked lyuers,

as I

rlbii.

Ser. i. De Ie
iunio.

Note

The true
faste is per
chemyng of
euylles.

as. I maye adde nothyng thereto.
Phil. And outedlye these men are
farre from the true & chrysten man
ner of fastyng, whiche is, not onlye
to abstayne from meates, but also
from synnes. Agaynst those thonde-
reth the holy Doctor, Basilus ma-
gnus on this manner: Wo be vnto
you yedrochardes, not wyth wyne
only. For wythe & indignaciō is al
so a certayne drochēnesse of the soul
making it euē as wyne doth hertles
& solys. For although þe eateste no
flesh, saythe he yet neuertheles dost
thou eate thy brother. Thou tart-
est from thy meate tyll it benighte,
yet all the whole daye doste thou cō-
sume in sute & goyng to the lawe.
But thynke not that the goodnes
of fastyng is onlye in the abstīnēce
of meates. For the true faste is the
eschemyng of euylles. Whan thou
faste, loosen all wyched bondes,
disquiete not thy neighbour, page
the

thy money that thou owest, exercepte
not lawynge & suynge by the fast. &c.

xlviij.

Thus haue I declared vnto you
after the myndes of the holy & aun-
cient Doctores, what the true and
christen fast is, wherby ye maye also
easely learne to knowe the poppyshe
& false fast. And because ye shall not
doubte of this doctrine concernynge
fastynge, knowe you, that þe Kynges
moost royal maieste also in his Pro-
clamacion concernynge eatynge of
whyte meates thys tyme of Lente,
hathe there no lesse prudently than
godly, set forth the very same thing,
that hytherto I haue taughte you.

The wordes of the Proclamacion
are these: Let all menne endeuoure
thē selues to theyr possible powers
with this liberte of eating of whyte
meates, to obserue also þe faste, whi-
che G D D moost specialllye requi-
teth of them, that is to saye, that
they renounce the worlde, & the dy-

The Kinges
Proclama-
cion concer-
nyng whyte
meate.

G. well

uell, wythe all they: pompes & woꝛ-
kes, & also to subdue & repress the:
carnall affections, & they: corrupte
woꝛkes of the flesh, accordyng to the
bow & professiō, made at y font stone.
Howe saye ye to these woꝛdes. Chri.

Whereby they are woꝛdes of suche a
pꝛynce, as is worthy of immortal-
te & eternall gloꝛy. *Euse.* I beseeche al-
myghty God long to preserve in pro-
sperous helth his moost excellēt ma-
iests. *Theo.* Amē, good Lord I beseech
the. *Phil.* Seing that I haue taught
you, what the true & christen fast is,
I wyl nowe accordyng to my pro-
myse teache you also howe ye ought
to faste. *EVSE.* I praye you lette it so
be. *Phil.* In declarynge to you thys
thyng, whome shulde I rather fol-
lowe than oure Sauoure Iesus
Christ, the teacher of all truthe? How
we ought to faste he teachethe vs in
the Gospell of Mathew on this mā-
ner, sayeng, whan ye fast, be not sad

as the Hypocrites are. For they xliv.

disfigure theyr faces, that they my- Math. vi
ghte be sene of menne to fast. Where-

ly I saye vnto you, they haue theyr
rewarde. But thou, when thou fa-

stest, annoynte thy head, & wash thy
face, that it appeare not vnto men,

that thou fasteste, but to thy father,

whiche is in secreete, and thy father

whych he seeth in secret, shall rewarde
the openly. Christ in this place, doth

not only rebuke the hypocritall and
superstitious manner of the vngod-

lye fasters, but he also teachethe vs
the true & germaine manner of fa-

stynge. Theo. What is that I praye
you. phil. Whereby, who so euer en-

tendethe to fast arighte, he must ob-

serue thre thinges. The first is, that
he annoynte his head. The seconde,

that he washe hys face. The thyrde,
that he faste in secreete. Euse. This

is so straunge & manner of fastinge,
as euer I hearde. phil. It is perad-

venture

These thre
things are to
be obserued
in fastynge.

venture straung vnto you, because
ye are not yet perfectely exercysed
in the Phrases of the holye scriptu-
res, but if ye be once taughte, what
is signified by this māner of spea-
kyng, it shall not only not seme vn-
to you straunge, but also very plea-
saunt & praty. Chri. I praye you de-
clare it to vs, that we may learne to
fast aryghte, and accorbynge to the
wyl of Christ. Phil. Because I wyl
not teache you ony thyng of myne
owne brayne, but that only, whych
I haue read in the holye scriptures,
or elles in the aunciente Doctours, I
wyl rehearse vnto you the wordes
of s. Iohn Chrysostome, whiche shall
abundantly satisfie youre desyre in
thys behalfe. In the annoyntynge
of the head, sayth he, we knowe that
mercy is signified. Therfore to an-
noynt the head, is to shewe mercy to
oure neyghboure. For that mercye
is done vnto a poore man, is refer-
red

The author
teacheth the no
thing of his
own brayn.

Hom. xlv.
Ex Cap. vi.
Math. Fe-
ria. iiii. Ci-
naram.

red vnto God, whiche is the head of
the man, as the Apostle saythe. And
the Lorde hym selfe saythe, what so
euer ye haue done to one of my leesse
brothers, ye haue done it vnto me.

L.
What it is
to annoynt
the head.

In the steade of the whyche mercye,
wythe the diuine retribucion, as w
a certayne heauēly oyle, we are pou
red and shedde ouer by hym, whiche
sayth. Blyssed are the mercyfull, for
God shall haue mercye on them. Ho
ly Dauid also dydde know the unc
tion & annoyntyng of the celestiall
oyle in the head, whā he sayde, as the
annoyntment, whyche came downe
into the beard. But in washyng the
face, the purite of a cleane bodye & of
a syncer conscience is knowen to be
signified. So that to wash the face,
is to make clene y face of our harte,
from all fylchynesse of synne & from
the incomelynes of trespasse, and to
haue a verie pure conscience, that
we maye truly haue in vs, the glad

1. Cor. xii
Math. xxv.
Math. v
Psalm. cxxxviii

What it is
to wash the
face.

G. iij. nes

nes of celestiall ioye, & the familiar-
 te & cherefulnes of the holye Ghoste.
 Hytherto haue I rehearsed the wor-
 des of Chrysostome, wherby ye maye
 Mark well learne, that to annoynte our heade,
 is none other thyng than to shewe
 oure selues beneficiall to the poore
 members of Christ. Agayne, to washe
 our face is to make cleane bothe bo-
 dy & soule from synne & wickednes.
 Theo. If this be to faste, I feare me
 that so many faste not before God,
 as pretende oute wardely to fast be-
 fore menne. phil. Thys manner of fa-
 styng teacheth the holy Scripture,
 howe so euer menne vse it. Therefore
 yf ye wyll faste aryghte after the
 mynde of S. Iohn Chrysostome, ye
 muste fyrste annoynte youre heade,
 that is to saye, cōfōrte the poore pro-
 ple wythe suche goodes as G O D,
 hath cōmitted to you. For the rit-
 ches that ye haue, be not yours only
 but they be Gods also, as he saythe
 by

Marke here
 O ye ryche
 men.

¶ Prophet, golde is myne, syluer is
 myne. God hath put the in your ha- **Agge. ii**
 des, & ye shoulde distribute parte of **Ad p** God
 the to & poore people. Ye are the ste- **hath gyuers**
 wardes of God, & the dispensators **men theyz**
 of hys treasures that you luyunge **rytches.**
 of them, shulde also cōforte the poore **The authoz**
 mēbers of Christ. If ye spend them **entendethe**
 otherwyle than God hath appoynted **not here cō-**
 you in his worde, ye shall render **munion of**
 an accōtes for it. Ye haue nothyng **thynges,**
 at all, but that ye shall be called to **whiche God**
 an accomptes for it euen to the vt- **sozbyd that**
 termooft farthig. If ye be not solid **ony manne**
 to haue bled your talēt wel, and bn- **shoulde ga-**
 to the profyt of other, ye shall wythe **ther hercof,**
 that vnprofitable seruaunte of the **but onlyma**
 Gospell be cast into outward darke- **nyshethe the**
 nes, where weppng and gnashynge **rytche men**
 of tethe shall be. If ye be proued vn- **of theyz du-**
 mercyfull & negligente in the distri- **ty.**
 bucion of the worldly goodes, sure- **Meth. xxi.**
 ly, surely ye shall be caryed awaye **The rytche**
 with the rytche man, of whome S. **menne shall**
G. iiii. Luke **gyue an ac-**
countes at
the daye of
iudgement
of & goodes
reccaned.

Luke. xvi

Esa. lxxi

Sermo. i

**In ! diuites
auaros.**

**An hard sen
ſe for rich
menne.**

Luke ſpeaketh in the Goſpell, vnto
hell, and there burne in ſuche cruell
and bytter flames, as the fyre wher
of ſhall neuer be quenched, neyther
ſhall the worme of chem that ſhall be
there, dye at ony tyme, as the pꝛo-
phette ſaythe. Thus ſe you that ye
haue no great cauſe to boaſte & glo-
ry of worldely goodes, nor yet to a-
uaunce your ſelues aboue otyer men
foꝝ your poſſeſſionnes ſake, no more
than a great mannes ſeruañt haue
to whome hys LORDE and Maſter
haue comitted his goodes foꝝ a cer-
tayne ſpace to kepe, the ſeruaunte
lookynge at euery houre whan hys
maſter wyl require them agayne.
He is a very thefe and robber, ſayth
Basilus Magnus, which makethe
that thyng hys owne, that he haue
receaued to diſtribute and gyue a-
bꝛode. Foꝝ the bread, ſaythe he, that
thou retayneſt & kepeſt, is the bread
of the hongry, the garment, whiche
thou

thou kepest in thy chest, is the garment of the naked, the shoo, that is moulded wyth the, is the shoo of hym that is vnshod, & the mony, whych thou hydeste in the ground, is the mory of the nedye. Moreover thou doste iniurpe & playne wrecche to so many as thou forsakest, when thou arte able to healte them. Hitherto pertayneth the sayenge of the wyse man, the bread of the nedye is þe lyfe of þe poore, he that defraudethe hym of it, is a man sleare. Thus se you in howe great is, yardy, the rytche men are, that be vnmmerciful vnto the poore people, & howe lytle they fast please the God in theyr vnmmercifulnesse, seyng they do not annoynte theyr head, that is, shewe no mercye to the poore members of Christ. God teachyng the true maner of fasting by his Propheete amonge all other thynges, saythe, breake thy bread to the hongry. Marke that he saythe,

G. v. breake

Ecl. xxxliij.

Esaie lviii.

Marke this breake thy bread to the hongry. Cer
tayne Doctors wyte on this terte
and saye, þ thou breakest thy breade
thā to þ hungry, whan þ so fastest þ
thou sparest from thyne owne belly
to gyue it to the pooze hongrye mā.
For a Chrysten man oughte to be no
lesse careful for the pooze thā for him
selfe, so that prouisiō once made for
his family, he must also shewe mer
cy to the nedy.

Thou therfore doste breake thy
bread vnto the hongry, whan, thou
gyueste hym that, whiche thou thy
selfe necessarye shouldeste haue ea
ten. And this is to annoynte thy
head aryghte, berely even to breake
thy breade to the hongrye. *Theo.*

O preposite
rous almes
gyuers.

Woulde God that all rytche mē dyd
knowe thus moche & woulde follow
it. For many thyrcke that they do
God an hygh Sacrifice, yea & that
they be good almes menne, if whan
they haue once pampered theyr owne
belyes

bellyes wyth all kynde of deptyes,
 they thyn at the laste gyue or sende
 to the hōgry a fewe scrappes, which
 they wyl scasefly vouchesafe to giue
 to theyr dogges. Phil. I praye God
 gyue vs all grace to do oure dutye.
 Nowe haue ye hearde, what it is to
 annoynte youre heade. I wyl also
 speake somewhat of washyng youre
 face, althoughe I maye seme abun-
 dantly to haue spoken of the very ef-
 fecte of it in the diffiniciō of fasting.

If we wyl faste aryghte, we are
 not only commaunded to annoynte
 oure heade, that is to saye, to shewe
 mercye to the poore people, but also
 to washe oure face, that is, to make
 our hartes clene from al synne, that
 we maye haue a pure conscience.

For it is not ynough to be benefici-
 al to other, except we also be benefi-
 ciall to oure selues. Thys shall come
 to passe, if we labour w all mayne
 to haue a mynde pure & cleane from

all

Why God
dyd caste a.
way the fa.
stes of y^e Je.
wes in ty.
mes past
Esaye. i.

all carnal affectes, and a body bovyd
of wicked dedes. What was y^e cause
that God dyd cast awaye the fastes
& solemne feastes whiche the Jewes
celebrated & kepte holy in his name,
but only that they washed not theyr
face, that is, they went not about to
put of theyr olde conuersacion, & to
become newe menne? I hate and ab.
horre, sayth God, your Sacrifices,
your solemne feastes, your fastes,
why so? For your handes, saythe he,
are full of bloude. Your hartes are
full of vengeaunce, your conscien.
ces are spotted and defiled wythe all
kynde of synnes, ye haue no feare of
God before your eyes. What is thā
to be done? Be ye washed, saythe he,
be ye cleane, take awaye the euill of
your thoughtes from myne eyes.
Cease to do euell, learne to do well,
seke iudgement, heape the poore op.
pressed, be sauourable to the cōforte.
les, defende the wydowe, &c. **GOD**
hatethe

hatethe those prayers, those fastes,
 those good dedes, as they call them,
 whiche come from a defiled bodye, a
 corrupt hart, a fylthy mynd, a blou-
 dye conscience, a spotted and pockye
 soule, as a certayne man saythe. **It** Pius Pont.
Rom.
 profyt a man nothyng at all to faste
 & praye & to do other good thynges
 of deuocion, excepte the mynde be re-
 frayned from vngodlynnesse, and the
 tonge from backebytynges. **For** Geth sub-
geth hewor-
ke of p hart,
& not p hart
of the worke
 God hath euer a princypall respecte
 to the harte of the doer of p worke.
 If the harte be pure, cleane & sayth-
 full, than dothe God approue that
 worke. But if it be spotted w synne.
 God casteth it awaye, appeare it ne-
 uer so glysteryng and excellēt in the
 syght of the worlde. Offer not, sayth Eccle. xxxv.
 the wyse manne, wyched gyftes, for
 GOD wyll not receaue them. Chri.
 It is euident than, that so many as
 chaunge not theyr wyched lyfe, caste
 awaye theyr Hypocrisy, make clene
 theyr

they: hartes, put out of they: myn-
des all rācoute, malice, enuy, grud-
ge. &c. and studeye aboue all thyng-
ges to lead a pure and innocēt lyfe,
can by no meanes please God. Phil.

Godly ad- **monitions** **concernyng** **the true ma-** **nner of fastyng**
No forsothe. Therfore if ye entende
to fast arpyght, & to make your faste
acceptable to God, prouyde earnest-
ly that youre faste proceade from a
pure & cleane harte, boyde of all car-
nall affectes, stuffed ful of fayth and
charite, and altogyther studious of
true innocency and vnsayned godli-
nes. So shall it come to passe, that
not only your fast, but all that euer
ye do besydes accordyng to Goddes
word, shall very greatly please god.
Theo. I beseeche God gyue vs grace
to do all thynges accordyng to hys
moost godly wyll and pleasure. **phile.**
Labour & God wyll helpe. I haue
declared two thynges that are ne-
cessary to the true vse of fastyng.
There remayneth now the thyrde
to be

to be brought forth, whiche is so ex-
pedient and necessary for that pur-
pose also, & the other two wout this
profyteth nothyng. Euse. I pray you
lette vs heare it. PHIL. We are not
only commaunded in our fastyng
to annoynt our head & to wash our
face, but also to faste in secret. Theod.
What is it, I praye you, to faste in
secret. Phil. Merely to faste in secret, what it is
is not to kepe you close from & sight to fast in se-
of me, and so to abstayne from your cret.
meates in priuy corners, but not to
hunt and haue after bayneglorie
nor prayse of men for your fastyng,
nor to seake to be sene of men whyle
ye faste, that they maye commend &
praise you. We are counted before Note.
God than to faste in secreete, whan
we fast wth such a mynde, that we
wolde fast in dede, though no man
lyuyng dyd se vs, and whan we re-
garde more the accompyshment of
Gods will, & the subieccion and ra-
myng

myng of oure body, than all the hu-
mane glory that canne be attribu-
ted vnto vs. *Euse.* It is lawfull than
It is lawfull to faste euen before menne. *Phil.*
to do any good
good dede in the
syght of mē,
that vayne
glory be a
sent.

Math. v

+

The desyre
of vayne glo-
ry poysoneth
al good wor-
kes.

Esay. xliii
Det. ii.

Yea verely, or to do any other good
worke, so that the desyre of worlde-
ly prayse be not in youre myndes.
For Christ saythe, lette your lyghte
so shyne before men, that they may
see your good workes & glorify your
father, whiche is in heauen. But if
we seake any prayse of men & desyre
to be magnified for oure good de-
des, verelye thanne haue we our re-
ward, not of God, but of the world.
For there is no more pestiferous in-
fecciō to poyson any good worke, yett
would lose the rewarde before God
than the desyre of of vayne glory, &
worldly prayse: What dyd delecte &
cast downe Lucifer from heauen in
to hellpytte, but vayne glorye? Agē,
What dyd be ralte and lytte vypp
from the earth vnto heauē the most
blyssed

161.
blyssed and glorjus birgyn Marye
the mowther of our Sautour Iesus
Christ, but humilite, as she her selfe
testifieth. My soule, saythe she, mag-
nifyeth the LORDE. And my spiryte
reioysseth in God my saupoure. For
he hath lohed vpon the humilite of
his handemayde, beholde, bycause of
this, Shall all kyndredes call me bles-
sed. God resysteth the proude, butte
to the humble he gyuethe grace and
sheweth fauoure. Vnto whome shall
I loke, sayth God by his Propete,
but vnto hym that is poore and con-
tryte in spiryte & feareth my wor-
des. Blyssed are y^e poore in spiryte,
for to the belongeth the kyngedome
of heauen. Therfore all youre wor-
kes that ye do, do them with a sim-
ple mynde, & wythe such an harte as
beyng nothyng despyous of vayne
glorje, seeketh onlys the honoure of
God, & the accomplismente of his
moost deuyne wyl. Thus haue I
H. taught

Luk. 1

1. Pet. 5

Esa. lxvi

Math: 5
Hawe good
workes oug
hte to be do
ne

you neyghbours bothe what þe true
and Chriſten faſte is, & alſo howe ye
ought to faſt. CHR: Brother Phile-
mon we confeſſe befoze you, that we
haue learnedde here this daye more
of you concernynge certayne thyn-
ges thā euer we knewe befoze. God
gyue vs all grace to followe youre
moost godly inſtruccions. Euſc.

Amen, I beſeeche God. Phil. Well,
nowe is the greateſte parte of oure
Potacion paſte. What is more to be
done? Thro. Ye promiſed that ye
woulde declare vnto vs the ſygnifi-
cations of certayne Ceremonies, þe
be vſed in the chyrche thys tyme of
Lent. Chri. Ye ſayde alſo that ye
woulde teache vs, howe we ſhoulde
prepare our ſelues worthelye to re-
ceyue the mooste blyſſed Sacramēt
of the Altare at þe tyme of Eaſter.

Phil. I remēber my promyſe well,
accordynge ther vnto, therfoze wyll
I do.

Of the Ceremonies bled
in the Chyrche this tyme of Lent,
and what they signifie.

1611

Of the Ashes.



The fyrste Ceremo-
ny that is bled in the
Chyrche this tyme of
Lent, is the imposicio
& layenge on of Ashes
vpon the heades of Christen men-
thero. I praye you vnto what pur-
pose is that ceremony bled? What
is the significacion of it? PHIL This
is done, to put vs in remembraunce
what we are. For whan the preste
layethe ashes on youre heades, he
sayth these wordes. Remember mā
that thou arte ashes & vnto ashes
thou shalt retorne. This Ceremo-
ny preacheth vnto vs, that we are,
nothyng but ashes, dust & earth,
& to þat we shall retorne agayne. If we
marke this Ceremony well we shall

What the
ashes signify-
fy.

Þ. ii. haue

Ecc. x.
Esa. xlviii.

Ecc. viii.

iii. Re. xxi.
Jonas. iii.
Judit. iii.

haue but litle occasion to be proude
or to magnify our selues, as y^e scrip
ture laythe, wherefore arte y^e proude
O thou albes & earth? All fleshe is
grasse, saythe the Prophet, & all his
glory is as a floure of the fied. If we
consider this thyng well, it shall
also prouoke vs vnto the contempt
& vtter despisyng of the worlde,
yea it shall plucke vs from sinne &
moue vs to do good workes, as the
wise man sayth, remember thy last
ende, and thou shalt neuer synne.
And for asmuch as in the olde lawe
they y^e would humble them selues be
fore God by penance, byd vse to
lytte downe in y^e albes & to throw
albes vpon theyr heades, as y^e scrip
tures shewe of Achab, of the Ninui
tes, of the Jewes, whan they were
oppzessed of holofernes, & of diuers
oher, therfore the holye fathers of
Christes chyrche in tymes paste in
stituted also this ceremony to put
vs in

be in remembraunce of the Penitence
which this holy tyme of Lent ought
to be done of all christen menne for
theyr wycked dedes, whiche they
haue wroughte all the whole yeare
paste. Do ye perceyue now, what
the layeng of ashes vpon your hea-
des do signify. Chri. Yea very well.

Phil. Forsooth who soeuer repositeth
the significacion of this Ceremonie
in his herte, canne none otherwise
but alwaye be humble, gentle, low-
ly, meke, full of humilite, estraun-
ged from all arrogancy, despisyng
terrestiall thynges, and despyrnyng
thynges celestiall. EVSE. Ye saye
trueth. But what meneth I praye
you, the couerynge of the Images,
in the temples this tyme of Lent.

¶ Of the couerynge of Images,
& what it signifyeth.

PHILEMON.

The ecclesiasticall wyters assi-
gne dyuers causes, one this,
H.iii. another

Ibid.

Diuers cau-
ses assigned
for the coue-
ring of I-
mages

The fyrst
cause why
Images are
couered

Math. iii

another that. But in this dissension & variete of opinions, I wyll al-
lege one or two reasons, & byd the
other fare well as thinges not great-
ly makynge vnto the edificacion of
true godlynes. Theo. I praye you
let vs heare. phil. One cause is to
signify vnto vs, that they that are
synners & haue a pleasure styl ther
in to remayne, are not worthy to
behold the sayntes in heauē, which
are represented by those Images,
nether shall they at any tyme come
vnto that glory, wherof the Sayn-
tes alredy haue & fruition, excepte
they repent them of theyr wickedly
uynge, ryle oute of synne, bynge
forth fruytes worthy of Penauce
& become newe men in theyr conuer-
sacion. Therfore whan we enter in
to the chyrche and se all those Ima-
ges couered, we oughte to mourne
& lament our synfull lyuynge, to re-
cognyse oure selues synners, to ex-
cyte

cepte & store by our selues, to byynge
forth fruytes worthye of Penauce,
& to cut awaye by true & vnsayned
Contricion our synnes, & we maye
be sounde worthy agaynste Easter,
that is, agaynste the tyme of oure
passyng & goyng out of this world
clerely to beholde & openlye to se in
the kyngedome of heauen the wyne. *The second*
nge face of God and his Sayntes. *cause*

Another cause is to declare the
mournyng & lamentacion of syn-
ners for theyr vngodly manners.
Ye knowe that & custome is among
vs even at this daye, that so longe
as we mourne for ovy of oure fren-
des departed, we use to go w close *Note.*
facesto weare simple apparell, lay-
enge asyde all gozgiours & sumptu-
ous garmentes. So lyke wyse this
tyme of Lent, whiche is a tyme of
mournyng, all thynges that make
to the adournement of the chyrche
wherof the Images are parte, are

H. iiii. eyther

The thynde
cause

either layde asyde or els couered, to
put vs in remembraunce & we ought
nowe to laimente & mourne for oure
soules dead in sinne, & continuallye
to matche, praye, faste, gyue almes,
& do such other workes of Penance
as wherewith God beyng excited &
stored vnto his antique & olde mer-
cies, may call vs agayne fro deathe
to lyfe, from synne to godlyenes, fro
wickednes to innocency. Chri. I
haue hearde also that Images in
Tēple are couered for thys purpose
in y^e tyme of Lēt, to put vs in reme-
braunce that although we haue in
ony parte of the yere passe cōmpt-
ted Idolatrye with thē, yet at this
tyme we shulde vtterlye gyue ouer
thys abhominacion, & onelye cleue to
God, & to his exceding great mercye
lokyng for remission of oure synnes
& al other good thynges at his hand
alone thorowe Iesus Chyist oure
LORDE, In consideration wherof
clothes

clothes that are hanged be by thys **lx**
tyme of Lente in the Chyrche haue
paynted in them nothyng els butte
the paynes, tormētes, passion, bloud
weddyng & death of Christ, & nowe
we shoulde onlȳ haue oure myndes
fyrred on the passion of Christ, by
whome onlȳ we were redemed, and
althoughe we haue erred and runne
astraye lyke shepe destitute of a shep- **Math. ix**
parde all the longe yere paste, yette
that nowe this holy tyme we shoulde
retourne with the humble & contryte
myndes vnto Christ the bysshop &
curate of our soules. **Phil.** It may **1. Pet. ii**
be so ryght well. The significacion
vndoubtedly that ye haue nowe re-
hearsed is very godly. Well thus
haue I declaredde vnto you that I
haue red concernyng the couerynge
of Images in Lente. **Theo.** We
thanke you for it. Let me se, what
other Ceremonyes are bledde in the
Chyrche this tyme of Lente. **EVSE.**

H. b. There

There are diuers other, but I praye
you neyghboure Philemon, declare
vnto vs, what the Ceremonies sig-
nify, whiche are bled in the Pro-
cession of Palme Sunday. For surely
I thynke, not one amonge a thou-
sand knowe what þe Procession prea-
chethe vnto vs. Phil. I thynke ye
saye truthe in dede, & therfore is it
so lytle regardedde nowe a dayes a-
monge manye, whan notwithstanding
it preachethe vnto vs manye
godlye & goodlye lessōs, yf they were
known. Therfore yf ye wyll marke
diligently, I wyll to the vttermoste
of my power declare to you partely
myne owne coniecture, and partely
what I haue read & lerned of the au-
thēt wyters i tymes paste cōcernig
this matter. CHRI. I praye you lette
it so be. We wyll heare you gladly.
¶ Of þe Ceremonies þe are bled in þe
Procession of Palme Sundaye, &
what the signifie,
Philemon

PHILEMON.

Ixi

In the begynnynge of the Pro-
cession the people goethe oute ha-
uynge euery one a Palme in theyr
hand followynge the Crosse which
is couered with a clothe. *Exe.* *Of the Ce-
remones in
a Procession
of Palme
sondaye*

ye say trueth, but what doth it mene.

That the Crosse is caried forth be-
ynge couered wyth a cloth, rather
then with a open face? *phil.*

The Crosse so belated & couered signif-

*What a ba-
bled crosse
signifyeth?*

eth Christ the sonne of God, which
beynge promised of the Father to
the Jewes in the old lawe was not
than come, but only adumbzated
shadowed and prefigured by certa-
yne types, figures, Ceremonies, clo-
udes and shadowes, as by Hanna

the Roche, the Paschall Lambe, &
brassen serpent. &c. All these prefigu-
red Christ to come. In consideraci-

*Ex. xvi.
xvii. xii
Num. xxi*

on wherof that Crosse is borne en-
closed. *Theo.* We perceyue nowe

*What the
people saye.*

right well. But what do those peo-

ple

ple signify, which go with y^e crosse?

Phil. Merely the fathers of y^e olde Testament, which lyued longe before the commynge of Christ beyng vnder the colvdes & shadowes of the olde lawe. *Euse.* For what intente

What the
Palme st g-
nif, eth

do they beare Palmes in theyr handes? *Phil.* For sothe to signifye the

victorye that they haue gotten by Christ. *Chri* why I pray you, how

could they get any victory by christ whan he was not yet borne? *Phil.*

Mark this
wel

Yies forsoth brother Christopher. For although Christ at that tyme was not come in the flesh and borne of the moest glorious virgyn Mary, yet dyd they beleue vndoubtedly, & were perfectly perswaded that he should come, & that they shoulde be redemed by his passion, & that he shoulde paye theyr dettes to God y^e father, euen with his moost precyous bloud, delyuer them out of captiuite, & make them pertakers of y^e gloze

glory of heauen. And although they
dyd not se Christ with theyr corpo-
rall eyes, yet dyd they se hym with
theyr spirituall eyes, that is to saye
wth eyes of theyr faith, yea & beleue
wythoute onye helitacion or doub-
tyng, as Christ sayde of. Abraham
to the Jewes, Abraham youre fa-
ther dyd reioyse that he myghte so
my daye, and he sawe it and was
gladd. This is to be vnderstonde
wth Abraham dyd se Christ with eyes
of hys faythe, whiche is y^e very true
& perfecte sight. Ense. So farre as
I remember I haue red this texte
in the Scripture, blessed are the ye-
es that se those thynges, which you
se. For I saye vnto you, that many
prophetes & kynges woulde haue
sene those thynges that ye se, & yet
haue they not sene them, and heare
those thynges, which ye heare, and
yet haue they not hearde them.
Phil. Ye saye trueth. This is vnder-
stonde

lxii.

Joan. vi. 11
The spiri-
tuall syght
whiche is by
fayth, is y^e
true syghte

Note

Luk. x.

Mark well her stonde of the corporall syght of
 Christ. They desyred so greatly the
 redemcion of Israell, that they ever
 more wysshed the comyng of Christ
 in the fleshe, as we maye perceyue
 in the Propheete Esaye, where we
 read these wordes: Sende forth O
 LORDE, that lambe the ruler of the
 earth oute of the rocke of þe deserte
 vnto the mount of the doughter of
 Syon: Agayne, woulde God thou
 wouldest cleue a sunder the heueng
 and come downe. They desyred in
 dede very greatly to se Christ with
 theyr corporall eyes, but yet dyde
 they se him none otherwyle than w
 the eyes of theyr fayth, in as muche
 as he was not than bozne, but only
 promisedde God the father, and
 shadowed by diuers ceremonies of
 the olde lawe. For as saynte Paule
 sayth, all oure fathers were vnder
 a clowde. Therfore in as muche as
 they dyd faythfully beleue in Christ
 and

Esai. xvi

Esai. lxxviii

Gen. iii.
 Exo. xvi
 xlii. xli
 Num. xxi
 i. Aoz. x

Note here of
the Palme

Why victo-
ry is signi-
fied by a
Palme tre.

and hope to be saued by his mooste
blessed passion, althoughe they dyd
not se hym wyth theyr corporall ey-
es, yet was he vnto them a Sauy-
oure, a redemer, a perfecte satisfac-
tion, so that by hym they euen at
tyme had gotten the victoꝛye ouer
synne, death and hell: Theo. But I
pray you why do they rather beare
a Palme in theyr handes than any
other thyng? Phil. I wyll tell you
neighbours, that whiche they beare
in dede in theyr handes, is not pro-
perlye called a Palme, for they are
the bowes of a Salow tree, but by-
cause we haue no Palmes growinge
in this londe, therfore do we beare
them in steede of Palmes. By bea-
ryng of those Palmes the victoꝛye
that we haue gotten ouer Satan
thorow Christ is signified. CHRI,
why rather by the Palme than by
any other tree? Phil. For Aristotle
and Plutarcke do wyte, as Aulus
Gellus

The nature
of y^e Pal
me tree

Pro. viii
Sym. viii
Lib. iii.
Cap. vi.

Gellius testifieth, that the nature
of a Palme tree is this, y^e although
there be neuer so greate weyghtes
& burdens layd vpon it, so that a man
woulde not thyncke it possible to be
borne, yet dothe not the Palme tree
once bowe, nor gyue place to y^e bur-
den, but valeauntly aryseth & pre-
uaileth agaynst the weyghte layde
vpon it. Therfore by this Palme
tree rather thā by any other is vic-
torie alwaye signyfied, yea & that
not onely in diuine but also in hu-
mane liberature. Christopher. We
perceyue it nowe ryghte well. EVSE.
Surely it is a thyng much worthy
to be noted. Phil. Ye saye truely.
If men dyd knowe the significacion
of those bowes, which they beare in
theyr hādes at y^e tyme, they woulde
not so superstitiously abuse them,
as they do. Theo. Ye saye truely, but
let those thynges passe, & lette vs go
forwarde with our Procession.

Philemō.

Phil. Than go they forth with the
Crosse, vntill they come vnto a cer-
taine stedde of the Chyrche yearde,
where they stonde still, & in þe meane-
season, þe preste rede þe gospell. E^usc. It
is trueth, what meaneth that? PHIL
It signifyeth the Prophetes, which
prophecyed of Chyistes cominge,
& declared that whan he once came,
captiuite shulde be exiled, and liber-
ty reduced, all sorowe and care shuld
be dymen awaye, & all ioyfull & me-
ry thynges succede & come in place.
They prophecyed that at hys com-
myng the eyes of the blynde shal be
openned, the eares of the deafe shal
heare, the halte shal skippe as the
harte, & the tonge of the dūme shal
speake. Agayne they preached, that
whan the annoynted sauour come,
he shal preache mery tydynges to þe
pooze, heale the cōtryte in harte,
preache deliuerance to the prison-
ners, and syght to the blynde. &c.

lxiii.

What þe
dyng of the
Gospel in þe
chyrchwarde
signifyeth.

Esay. xxxv.

Esay. lxi.
Luk. xiii.

¶ Are

What Eu-
gelion is.

Are not all these ioyful & pleasaunt
newes? This dothe the Gospell sig-
nify, whiche the preste redeth there,
for the Grike worde Euangelion,
whiche we call Gospell in Englis, soð
dethe in our common tonge, a good,
ioyefull and merve message. Thus
ye perceave, what the readynge of
that Gospell signifieth. THEO. Yea
forsothe very well. I praye you go
forthe. Phil. The Gospell beyng
once done, thā goth the people forthe
withe the crosse that is couered, and
euē streyghtwayes not farrs from
them come other people & the preste
wyth the Sacrament, whiche haue
wyth thē a crosse bare and vncou-
red, prycked ful of grene Olives and
Palmes. Chri. What do all those
thynges, I praye you, preache vnto
vs? phil. Tary a whyle, & I will de-
clare to you altogether. But fyrste
ye shall note, that there came forthe
certayne chyliden before the naked
crosse

Crosse, syngynge a certayne songe,
whiche begynneth, *En Rex uenit.*

Itb.

Beholde the kynge cometh EVSE
What meane the that? Phil. Thys

maye be vnderstonde by those pro-
phetes, which prophesyed of Chri-
stes commynge a lytle before he was
borne, shewynge that he was here at
hande, or it maye ryght well signify
Saynt Iohn Baptist, which dyd
not onely shewe before that Christe
was at hande, but also poynted him
euē with hys synger, sayenge: Be-
holde the lambe of God, whiche ta-
keth awaye the synne of the worlde.

What the
chyliden sig-
nify, & come
syngynge be-
fore & crosse

Joan. 1.

Nowe as to whyng & naked crosse,
it signifyeth christ alreedy come, and
borne into this worlde. And they &
go to the crosse, betoken the people
of the newe Testament, whiche be-
lieue in christ, and receaue him wyth
embraunce armes. Euse. But I
praye you for what cause, is that
crosse adourned wyth the grene Dip-

What the
naked crosse
signifyeth.

What those
people signi-
fy, which go
wyth the
Crosse.

I. ii. us

What the ues and Palmes? phil. The grene
grene Olive leaves declare vnto vs the
ues signify on þe crosse.

Joan. xv.
What the
Palmes sig
nifye on the
Crosse.

unmesurable abundauns of vertues,
whiche are in Christe, of whome
alone we haue all that euer good is.
And what so euer vertue is in vs or
what so euer good dede come from
vs, all that we do receaue of Christ,
the sole Authoz and Fountayne of
all goodnes. I am the vyne, saythe
Christ, and ye are the braches. He
þe abydeth in me and I in hym, bryn
gethe forth muche frute. For wyth
out me ye can do nothyng. And as
concernynge the Palmes, they syg
nify the victorie, whiche Christ hath
gotten ouer Satan, synne, deathe,
hell, desperacion. &c. by hys mooste
blyssed passiõ, and the wedyng of his
mooste precious bloude, as he saythe
by the Propheete Oze, from the po
wer of deathe, sayth he, wyl I deli
uer the, yea from death it selfe wyl
I redeme

Oze. xlii.

Redeme them. O death, I wyll be
thy death. O hell, I wyll be thy de-
struction. Thus yese, what is ment
by the grene Olyues and Palmes,
where the naked Crosse is adour-
ned. Christo. Yea verely. PHIL. Howe
marke what followethe. After the
songe of the chyldren, the Prests go-
eth forth with the Sacrament and
certayne people also wythe the na-
ked Crosse, vntyll they mete wythe
that Crosse, that is obvelated and
couered. They are not so soone met,
but the humbled Crosse banythe a-
waye, & is conueyed from the com-
pany streightwayes. Than all the
whole people enclose togyther wyth
great ioy, syngyng and makyng me-
lody triumphantely followyng the
naked crosse, bearyng in theyr han-
des euery one a Palme, in some pla-
ces also they beare grene herbes in
the stede of Olyues. *Exe.*
What is signified, I praye you, by
I.iii. all

Ipsi.

What the
going away
of the cou-
ered crosse
signifyeth.

all those thynges. Phil. Where as the
couered Crosse banyshe awaye &
goethe oute of place at the ingresse
& commynge in of the naked & open
Crosse, it preacheth to vs, that whā
Christ was once come, and appered
in the fleche & had suffered and dyed
for vs, that than all the ceremonies,
types, figures, clowedes and shado-
wes of the olde law banyshe away
and were no longer of any effecte.

Joan. vii.

Whan the lyght once shyneth, the
darkenesse beareth the rule no longer.
Christe the true lyght of the worlde
is come, therfore those Ceremonies
of the olde lawe are now no more ne-
cessary. The trusthe of Goddes pro-
myse is pformed. Therfore all shado-
wes, whiche were as pledges ought
of necessite to banyshe awaye. They
that are truly conuerted vnto the
Lorde, haue no more the bayle of ce-
remones before theyr faces, but are
free, and wythe openne eyes of theyr
sayth

Notes

ii. Cor. iii

sayth they se the Lord chryst. More-
ouer the people, that accompany both
crosses mete together and enclose as
one, followynge the open and naked
crosse. Theo. What signifyeth that?
phil. This sheweth that they, whiche
were before the comynge of chryst,
and they þe haue ben syns that tyme,
are all one, of one chyrche, of one cō-
gregacion, of one shepefolde, professe
one God, beleue in one Sauoure,
haue one heauenly father, & looke for
one rewarde, whiche is the gloze of
heaven thowhe Jesus Chryste, as
S. Paule saythe, all dyd eate of one
spirituall meate, and all dyd drynke
of one spirituall drynke, for they
dronke of the spiritual rocke, whych
accompanied the. And this rocke tru-
ly was Chryste. They syngynge and
makynge melody togyther, signify-
eth they inwarde & vnfayned love,
whych they haue conceaued in theyr
hartes for the redemption that they

lxviii.

What þe en-
closynge of
both the peo-
ple togyther
signifyeth.

1. Cor. x

What the
syngynge of
the people to-
gyther signi-
fyeth.

¶ I. iiii. haue

Palmes.

L. Cor. xv

We haue
gotten the
victory o-
uer our ene-
mies tho-
rough Christ.

Joan. xvi.

L. Joan. v

haue in Christe Iesus. CH R I. But
what meane they? Palmes and
Oliues or other grene herbes i ther
handes? *Philemon.* I haue declaredde
vnto you before, that the Palmes
signifie the victorie, that we haue
gotten ouer Satan thowowe oure
Lorde and capayne Iesus Chyste,
as S. Paule sayth, death is swalo-
wed vpp into victorie. O death,
where is thy stinge. O hell, where
is thy victorie? The stinge of death
is syn. The strength of syn is p law.
But thanckes be vnto God, which
hathe gyuen vs the victorie thowowe
our Lorde Iesus Chyst. Chyst hym
selfe also saythe, in the world ye shall
haue trouble, but be on a good con-
forte, so I haue overcome p world.
All that is borne of God, overcom-
meth the worlde, saythe S. Iohn, &
this is p victorie, whiche hathe ouer-
come the worlde, euen olire saythe.
Euse. What is signified by the grene
Oliues

Olyues or other herbes: phil. The
 abundance of vertues. The bea- **Irbitis.**
 ryng of Olyues sheweth that we **The olives**
 are not onely deliuered oute of ser- **that they sig-**
 uile, captiuite, & that we haue gottē **nifye.**
 the victorie throuwe Iesus Christ,
 and are set at libertie, that we being
 woute feare & deliuered fro þ power **Luke. i.**
 of our enemies, shulde serue **GOD**
 al the dayes of our lyfe in holynes &
 righteousnesse, but that we are also
 throuwe him, plenteously garnished
 & enuyroned w all kyndes of vertu-
 es do now no lesse glorysh w vertues **Note hercof**
 than the Olyue tre dothe w fruyte, **the Olyue**
 which as Plini wyrteth is neuer w **tre.**
 out grene leues & fruyte. Therfore **Lib. ii.**
 sayth Dauid, I beyng as a fruteful **Psal. lii.**
 Olyue tre in the house of god, haue
 trusted in the mercy of god soz euer-
 more. Chri. We perceyue nowe these
 thynges ryghte well. What follo-
 weth I praye you? phil. These thyn-
 ges once done, than the people gothe
 J. v. some

somewhat further vnto the chyrche
 doorewarde, and there stondesth still.
 Euse. I remember it well. *phil.* Im-
 mediately after certayne chyldeerne
 stondyng vpon an hygh place right
 agaynste the people, syng wythe
 a lowde voyce a certayne Hymne,
 in the prayse of our Sauoure Je-
 sus Christ, whych begynneth, Glo-
 ria laus. THEO. It is truthe. *Phil.*
 At the ende of euery verse, the chyl-
 dren cast downe certayne cakes or
 breades wythe floures. Euse. What
 do they meane by thys? *Phil.* The
 chylde which sing, betokene þe faithful
 christen men in thys worlde, whiche
 ought to be simple & humble in hert
 as a chylde is, as Christe saythe, ve-
 rely I saye vnto you, except ye be co-
 uerted & become as a chylde, ye shall
 not enter into the kyngdome of hea-
 uen. What so euer therfore humbleth
 hym selfe as this chylde, he it is that
 is greatest in the kyngedome of hea-
 uen,

What the
 chylde's sig-
 nify, þe syng
 gloria laus.

Math. xviii

uen. Also S. Paule: Brothers, be Iris.
 not chylzen in vnderstanding, how 1. Cor. xlii.
 be it, as concernynge maliciouines,
 be chylzenne, but in vnderstādyng
 be perfecte. Nowe as concernynge
 the synggynge and castynge downe
 of cakes and floures, ye shall heare
 nowe thre thynges. The fyrst is gy.
 nnyng of glorie and prayse to Christ What the
syngynge of
the chylzen
signify.
 for his innumerable benefites be-
 wed vnto vs, whiche is signified by
 the syngynge of the chylzen. For it
 is conueniente that we be not for-
 getfull of Goddes goodnes toward
 vs, but that we be thankefull a-
 gayne for it, and synge perpetuall
 prayses to his moost blyssed name.
 For this is the rewarde and amen-
 des that he desyrethe, as he hymselfe
 saythe, the Sacrifice of prayse shall
 honour me. Also the Psalmographe Psalm. llii.
 saythe: Offer to God the Sacrifice
 of prayse. The seconde is an ho- What the
floures sig-
nify.
 nest conuersacion, and the cōtinuall
 exer.

Note.

Matt. v

**Why we are
delivered
from our e-
nemies.
Luke. i.**

Eph. ii.

exercyse of godly vertues, whych is
signified by the floures, that þe chil-
dren cast downe. For seying that we
are restored vnto oure olde libertie
thorowe Christ, whych we losse in
Adam, & are nowe become Christen
men, we ought not only to be thāke-
full to God for his benefites, but al-
so lead an honest and pure lyfe, that
by this meanes also Goddes glorie
maye be sette forth by vs, as Christ
saythe, lette youre lyght so shyne be-
fore menne, that they maye se your
good workes, & glorify your father,
whiche is in heauē. We are set with-
out feare, & deliuered from þe power
of our enemies, saythe Zachary the
Preste father of S. Iohn Baptiste,
that we shulde serue God all þe day-
es of our lyfe, in holynesse & ryghte-
ousnes. We are the workemen & vpp
of God, saythe S. Paule, created in
Jesus Christe vnto good workes,
whiche God hath prepared that we
shuld

shoulde walke in them. Agayne, ye
are derely bought. Glorifye **GOD** 1. Cor. vi.
now therfore in your bodye in your
spirite, whiche are **Goddes**. Also in
another place. If any manne be in
Christ, he is a newe creature. The
thynde is mercy towards the poore
people, which is signified by the ca-
stynge downe of the **Cakes**. Thys
mercy towards the neddy members of
Christ, oughte diligently to be exer-
cised of all **Christen** mē, whiche haue
the goodes of the world in theyr pos-
session, or els they shew them selues
vnworthy the benefites of **GOD**.
For by mercy and saythe are synnes
poured, saythe the wyse man. To
do mercy & iudgement please the the
Lorde more than Sacrifice. Gye
almes, sayeth **christ**, & beholde al thin-
ges are cleane vnto you. Thus se
you, what is signified by the syn-
gng of the chyldren, and by the ca-
stynge downe of the floures and of
the

lxx.

11. Cor. v

What p ca-
sting down
of p Cakes
signify.

Prouer. xv.

Prouer. xxi

Luke. xi.

Beholde
what our du-
ty istoward
God.

What the
standing of
the chyl-
dren
in so hygh a
place signi-
fyeth.
Marke this
well.

the cakes: wherof ye learne, what
is youre dutye to do agayne vnto
God for his exceeding and incompa-
rable benefytes toward you, verely
to be thanckefull, to leade a godlye
lyfe, and to be merciful to the poore
members of Christ. Theo. Andoub-
tedly the significacions of these ce-
remonies are godly. I woulde all
men knewe the'n, & woulde do ther-
after. PHIL. The very same wyse I
also. Chri. But what doth it meane
I praye you, that þe chyl-
dren, which
lyng, and cast down the floures and
cakes, stonde in so hygh a place from
the grounde? Phil. Thys preacheth
vnto vs, þe they, whiche geue prayse
vnto God and practise an honest co-
uersacion, and shewe mercye to the
poore people, shoulde not do it for
wayne glory nor for the prayse of me
but onely for the glorye of God.
settyng theyr myndes, seynge they
are come to Christ, no more vpon
earthly

earthly thynges, but vpon thynges
 celestiall and heauenlye. In token
 wherof they ascende and go vp into
 suche an hygh place from the earth.
 And thys is it, that S. Paule wri-
 tethe, if ye be risen agayne w Christ
 seake for those thynges that are a-
 boue, where Christ is sittynge on the
 ryght hande of God. Seke for those
 thynges that are aboue, & not that
 are vpon the earth. For you are dead,
 & youre lyfe is hyd wythe Christ in
 G D. Euse. This is a good lesson,
 we thanke you for it. Phil. Well,
 nowe make the ende of your pro-
 cession. for it is almost done. Theo.
 I praye you declare what so euer re-
 magneth. phile. These thynges once
 done thā gothe the procession forth,
 vntyll they come to the chyrche doze
 wyche, whan they come vnto it, is
 sparred, and certayne chyliden in the
 chyrche syngyng. The songe beyng
 once done, the prest taketh the crosse
 in his hand, & putteth the doze from

Colos. iii.

The end of
the processio

What þ spe
ryng of the
chyrch dare
signifethe.
Gene. iiii.
Roma. v

Joan. iiii.

Note.

Joan. xiiii.

hym with it, & so openeth it, and en-
treth in with all the other people af-
ter him. Chri. What do all those thin-
ges preache vnto vs? Phil. The spea-
ryng of the Chyrche doze signiffeth
that heauen gates were speared a-
gaynst vs for the synne of our fyrste
father Adam, in whome all we haue
offended, so that no manne could
once enter by hys owne vertue, po-
wer, merites & good dedes into hea-
uen, as Christ wytnesse the, no man
goethe vp into heauen, but he that
came downe from heauen. That is
to saye, no mā by his owne strength
& vertue ascendeth into heauen, but
Christ, whiche descended from hea-
uen, & toke fleshe of the most glori-
ous and pure virgyn Mary. Ther-
fore euery one that goeth vppe into
heauen, goethe vppe by Christ, as he
hymselfe witnesse the, I am the waye
the truthe and the lyfe, no mā com-
methe vnto the father, but by me.
Ther

Therefore to declare that our in-
gress & entryng into heauen, com-
meth only by Christ & by Christes
death, therefore the p[re]ste openeth
the doore to the crosse. For ye knowe
ryght well, that none of all the holy
Patriarches, Prophettes, Kynges,
and other godly fathers of the olde
Testamēt dyd enter into the glory
of heauen, buttill Christ had suffe-
red & payde our raunsome by hys
moost precious bloude. Euse. Ye saye
trueth. Phil. Thys declareth ther-
fore manifestly, that by Christ alone
we haue free passage into eternall
glorye: as S. Paule saythe, euerla-
stynge lyfe is the gyfte of God, tho-
rough Christ Iesus our Lorde. Theo.
But what is signified by the chyl-
dren which are wythin the chyrche,
at the doore syngynge? Phil. Merely
the myrth, ioye and melody, whiche
the Angelles make in heauen, for
mā's redēcion by Christ. It sheweth
k. howe

lxxx.

Our entra-
ce into hea-
uen cometh
only by
Christ.

Roma. vi.
What the
chylde sig-
nify, whiche
syngeth with-
in the chyrch.

What the
chyrche sig-
nifyeth.

What the
Crucifixe
& the peo-
ple signify.

how glad & mery they are, that mā
is become partaker of þe gloze, wher
of the haue the frucion. And thys
they: ioy maketh them to come for
to mete the soules of the faythfull,
& to present them to the diuine ma-
iestie. Chri. Thys is a very godly ex-
position. Phil. Whā they are once en-
tered into the chyrche, whereby hea-
uen is signified, than dothe all the
people knele downe, & the prest pluc-
kyng vp the clothe, wher w the cru-
cifye was couered, and makynge it
open to all that are there presente,
syngethe a certayne songe, the peo-
ple in the meane season prayeng and
gyuynge thanckes vnto God. And
so endeth þe Procession. Euse. I praye
you declare thys also vnto vs. Phil.
Thys signifyethe that whan we be
once departed oute of thys worlde,
and are broughte of the Angelles
into heauen, that than we shall for-
euer & euer worlde withoute ende
enioye

enioye the moost glorious syghte of
 the diuine maieste, syngyng. vnto
 hym prayles incessantly on this mā-
 ner: Thou arte worthy, O LORDE,
 to receaue glory, honour & vertue. *Apoca. titi.*
 For þu haste made all thynges, & for
 thy wyll they are and were made.
 Thou arte worthy to take the booke
 and to opē the seales of it. For thou *Apoca. v.*
 wast slayne and hast redeemed vs by
 thy bloude. To hym that sittethe
 on the throne, & to the lābe be bles-
 syng, honoure, glorye and power,
 woldes wythout ende. Amen.

Nowe haue I declared vnto you
 neyghbours, what euery ceremony
 þis bled in the procestion of Palme
 Sondaye signifieth. *Theo.* Ye haue
 done so in dede brother Philemon.
 We do not only thāke you for thys
 your great payne, but also desyre al
 myghty God wythe moost humble
 hertes to rewarde you for it in hys
 glorye. *Phil.* In thus doyng I haue *Joan. xvi.*
 done

done but my duty, & I confesse my
felte to be an vnprofitable seruaunt.
Notwithstandinge if this my sim-
ple declaracion hath profyted you
any thyng at all, or sette forwarde
your knowledge in Christ, verely I
am not a lytle glad. And yf I shall
perceauie hereafter, that ye practise
those thynges in youre daily man-
ners, & I haue taught you in wor-
des, surely neyghbours I shall vn-
saynedly reioyse & gyue God herty
thanches, that you are so serious &
ernest labourers in the Lordes vi-
neyarde. Chri. Neighbour Phile-
mon, doubte ye not, but that wth the
Goddess grace we w^{ill} labour dili-
gently to followe your moost godly
& wholesome admonicions. Ther-
fore if there be any mo ceremonies
to be declared. I praye you expresse
thē to vs. Euse. I pray you what me-
neth the washyng of the Altars on
Maundy thursdage at after noone.

Of

Of the washyng of the Altares, &
what it signifyethe.

lxviii.

Philemon.

There are diuers answers made
vnto it, as we rede, but I thinke
it is done to put vs in remembrance
howe Christ washed hys Disciples
fete at hys maadny, that we in lyke
manner shulde be redy at all tymes
to do good vnto our christen brethren
yea euē to wash theyr fete, which is
meth to be the moost humble & lowly
act, that we can do vnto the. *Joan. xiii.*
I sayth Christ, beyng your Lord and
master haue washed your fete, here
ly you also oughte to wash one ano-
thers fete. For I haue gyven you
an example, that as I haue done to
you, so lyke wyse ye shulde do. Lette
mynde be in you, sayth S. Paule *Philipp. ii.*
that was in Christ Iesus.

Of garnysshing the chyrche on
Easter daye, and what it
signifyethe.

R. iij. Thea-

What the
garnishyng
of þe chyrche
on Easter
daye signi-
fyeth.

Roma. iiii.

Note.

Vhat meaneth it þe on Easter
daye the Images and al other
thynges, that were before hyd, are
made open, and the Tēple restored
to her priuate and olde beauty? phil.
Nothyng els but that after Christ
had once suffered hys passion for our
synnes, and was risen agayne from
deathe to lyfe for our iustificacion,
all cloudes & shadowes were taken
awaye, all ceremonies & sacrifices
of the olde lawe ceased, all ioye, all
myrthe, all felicitye, all pleasure, all
liberte, & al that euer we lost before
in Ada, is now recovered agayne
by Christ. In token of thys our
welth & ioye is the Temple on Ea-
ster day moost preciousely adourned.
Chri, We are nowe abundantly sa-
tisfied concernyng the ceremonies
that are vled in the Lente. I praye
you therfore declare vnto vs þe last
parte of our p̄stacion accordyng
to

to your promise, which is this, how
 we ought to prepare our selues for
 to receaue worthely at the tyme of
 Easter & moost blyssed Sacrament
 of the Altare. *Phil.* Neyghboures I
 wyl do it with all my harte, I pray
 you therfore, marke well, what shal
 be sayde. *Euse.* Speake on brother
Philemon, we wyl heare you wyl the
 diligent eares & attent myndes.

Howe we oughte to prepare
 oure selues to receaue worthely at
 the tyme of Easter, & moost blis-
 sed Sacrament of the
 Altare.

PHILEMON.



That you maye pre-
 pare youre selues con-
 dignely & worthely to
 receyue the moost bles-
 sed Sacrament of the
 Altare

Ten thing
g:sto be ob-
serued for
right recea-
uyng of the
Sacramēt.

1. Co: v.

Christe is
our paschal
Lambe.

Altare, it shall be necessary that ye
observe certayne thynges. First ye
laboure wth all mayne to erecte
& lyft bp your selues from your old
synnefull luyng, wherⁱⁿ in tymes
past, ye haue bene miserably detay-
ned before ye approche vnto this ce-
lestiall table. For if it were not law-
full for y^e vncircūcised in y^e fleshe to
eate of y^e figuratiue Paschal Lābe,
how much more thā is it vnlawful
for y^e vncircūcised in the harte, y^e is,
for the synfull & vncleane parson to
taste of the true Paschall Lambe,
whiche was offered & slayne for our
sake? Pourge oute the olde leuen,
sayth S. Paule, y^e ye maye be newe
dowe, lyke as ye are swete breade.
For Christ is offered a paschall lābe
for vs. Here he sheweth y^e if we wyl
worthely celebrate oure Easter, we
must put awaye our olde & synfull
luyng. But before all thynges in
thys expurgacion of vice, ye muste
eat.

earnestly labour, that ye come not
to receaue the body of oure Lord to
a malicious, hatefull & vncharita-
ble harte.

For thys is a Sacra-
ment of peace, of vnite, of con corde
& of vnfayned lone. Therefore there
ought to be mutuall reconciliacion
on all partes, before any come vnto
this celestiaall feast, as sayncte Iohn
Chrysostom sayth, let no Hypocrite
approche, let no man wyth a cloked
mynde once be so bolde, as for to
drawe nyghe vnto so great mysteri-
es, vnlesse he be condēned & deserue
the sētece & suffer þ, whiche Judas
suffered. For after the communion
of the table, the dyuell entered into
hym. Let no Judas therefore be at
the table. This Sacrifice is a spiri-
tuall meat. For as corporall meate
whan it fyndeth a belly occupied w
aduerse and corrupte humors, both
bothe hurte the more, noy þ more, &
helpeth nothyng at all, so this spi-

lxxvi.

Fio. xxxiij.
De prodit.
Iuda.

Math. xxvi

The Sacra-
ment of chari-
ties bodye &
bloude is a
spirituall
meate.

R. v. ritual

ritual meate lyke wyse, if it fyndeth
on y manne polluted w malignite &
euil, shal destroy him y more, not of
the owne nature of it, but thowme
the faulte of hym that receaueth it.
Let y mynd therfore & the thought
be pure in all thynges, for the sacri
fice is pure. Let vs prepare an holpe
soule. Let vs holde fast y holy kyss,
which associateth the soules, recōci
leth y myndes, & maketh one body.
For we all seme to take bpō vs one
body. Therfore lette vs myrte oure
selues in one body, not w the cōmix
tion of bodes, but beyng bounde
wyth the charite of soules & by this
meanes we maye be associated to y
fruytes of the diuine table. For a
mong all vices, this table of y Lord
detesteth none so much as the synne
of malice, seyng that it moost of all
alienateth the mennes myndes from
the worthy receauyng of thys holy
cōmuniō. Therfore prouyde aboue
all

all thynges, that no kynd of disple-
sure be in youre myndes, but that
ye be of that affeccion toward all
mē, that Christ Iesus was toward
you, which disdayned not for youre
saluacion, to suffer his moost blis-
sed body to be broken, & his moost preci-
ous bloud to be shedde vpon the Al-
tare of the crosse. *Euse.* We wyl em-
ploye all our endeuour to come vn-
to this moost holy Bancket wythe
pure myndes & charitable hartes.
Phil. God graunt it.

lx x bi

Secondely knowe that it is not
ynoughe vnto the condigne & wor-
thy preparaciō of your selues vnto
this mooste heauenlye Table to ex-
purgē & put synne oute of you, ex-
cepte ye also garnyshe youre myndes
wyth godly vertues. Is it ynough
for a manne agaynst the commyn-
g of hys frende only to make cleene his
house? Is it not also conuenient
he adourne & garnyshe it so pleasaut-
ly

It is not y-
nough to ex-
pulse y vice,
excepte we
embrase the
vertue.

ly as he can deuyle. Theo. Reason re-
quitte the so. Phil. It is a thousande
tymes more conuenient, that when
we shall receaue the Lorde of all lor-
des & kyng of all kynges into our
hartes, we than do not onely make
cleane the house of oure soules, but
also garnyshe it wyth the moost odo-
riferous & redolēt floures of diuine
vertues. Chri. Verely ye say truth.

Math. xxii. Phil. Remember howe greuously,
that manne was punyshed, whyche
presumed to come vnto the maria-
ges not hauynge the nuptiall gar-
ment. Euse. We remember it well.

Phil. Take hede than, that ye do not
onely prouyde for the expurgacion
of vice, but also for the adourmēt of
vertues, vnto you. Blyssed is he that wat-
ches, saythe God, & kepeth hys clo-
thes, that he walke not naked, and
men se his sylthynes.

Thyrdely it is requisite, & whan

ye haue thus garnished yoursel- lxxviii.
ues, ye trust not in your owne good
wozkes, or in your owne prepara- We maye
cion, as though you had made your not trust in
selues worthy ynough to come in- our owne
to the extynge of thys inestimable good wo-
treasure, but lette your whole affi- kes, but in
aunce be in the mercye of God, and the mercye of
whan ye haue done all that ye are God.
able to do, graunt your selues un-
profitable seruantes, & desyre more
& more continually baleaunce and
strengthe to do the wyll of God, be-
sechyng hym of hys infinite good-
nes to supplie that, whiche lacketh
in you, & bycause y^e ye maye receaue
y^e more grace & strengthe to walke in
the pathways of the Lord, ye now
come wth all reuerence vnto y^e moost
heauenly meate, wherwth you be-
yng faciated, maye baleauntly en-
arme your selues & maynely fyghte
agaynst Sata, & his wyched army.
Fourthely, ye must gyue serious
dill

biligēce, that ye come vnto this ta-
ble of the Lord w a feruēt desyre, w
an hongry stomake, wth a gredy
mynd, & wth a familye soule. For
this Sacrament hateth a stomake
that is alredy saturated & fylled.

It proponeth and setteth forth the all
kynde of celestiaall deyntyes to the
hongrye soule, as the moost blyssed
Lukc. i. virgynne saythe, he hath fylled the
hongry wth the good thynges, but he
Math. v. ryth hath he let go empty. Blyssed
are they, that hunger & thyrst righ-
Esay. lv teousnes, for they shall be fylled. All
ye that are a thyrste, saythe Christ,
come vnto the waters, & ye shal haue
no mony, make haste, bye and eate.
Come bye wthout mony, & wthout
ony marchandise wyne and mylke.
Apo. xxi. Agayne, I wyl geue to hym that
thyrsteth of the well of the water of
lyfe frely. And he that is a thyrst let
hym come, & he that wyl, lette hym
take the water of lyfe freely. The
fatto

fat Pharise, the belyed Hypocrite,
 the po. helynge Justiciarie, whyche
 trust in theyr owne ryghteousnes,
 are no fyttte Gestes for thys mooste
 delicious table, but the humble syn
 ner, which knowethe hys infirmite,
 confesse the hys imbecillite, desyre the
 valeaunce, hongreth & thyrsteth for
 strengthe to do the wyll of **G D D**.
 Theo. God sende vs thys hunger and
 thyrst evermore.

lxxx.
 Apoc. xxi.
 Justiciari
 es and they
 that trust in
 theyr owne
 good wor-
 kes, are no
 fyttte gestes
 for the hea-
 venly table.

PHIL. If yfthely ye maye not only
 come vnto this celestiall table with
 hungry stomackes to obtayne these
 inestimable treasures, but also be-
 leue vnfaignedly that ye shal haue al
 good thinges, that ye wythe or long
 for, accordynge to youre desyre and
 saythe. For he that commethe vnto
 God, saythe S. Paule, must beleue
 that **G D D** is, and that he is a re-
 warder to them that seake hym.

Men must
 beleue to en-
 toyne the be-
 nefytes of
 God

Heb. xi.

Wythout this saythe, no manne
 commethe worthely to receaue the
 body

Home, in
Mat. xxv.
Cap. xliii.

Whatchin-
ges are to be
remembred at
y receauing
of the Sa-
crament.

Eph. ii.

Math. xxvi
Luke. xxii:

1. Joan. i.

body of oure Lorde, as Chrysostome
saythe: Let vs all that are sycke go
vnto Christ wth great sayth. For
if all they, which dyd but towch the
hēme of hys garmēt, receaued theyr
perfecte healthe, howe muche more
shall we be corroborated and made
stronge, if we haue hym whole wth
vs. Therefore whē y esyt downe to
receauē the blyssed bodye of Christ,
call streyghtwayes to your remem-
braunce the death of Christ. Remē-
ber that hys bodye was broken for
you vpon the Altare of the Crosse.
Remember that he offered hymselfe
a swete smellyng Sacrifice to God
the father for the abolyshment of al
poure synnes. Remember that hys
bloude was shed for the remission of
your synnes. Remember that by the
effusion and sheddyng of hys moost
precious bloud, al your offenses are
cleane washed away, and you pour-
ged from all iniquite. In considera-
tion

tion wherof, ye now receyue y^e be-
 ry body of chryſt, bycause ye ſhoulde
 notyng doubte of the remiſſion
 of your ſynnes, & of the fauoure of
 GOD toward you, as Chryſt hym
 ſelfe witneſſeth. He that eateth my
 fleſh & dryncketh my bloude, hath
 eternall lyfe, & I ſhall raiſe hym vp
 at the laſt day. For my fleſh is very
 meate, & my bloud is very dryncke.
 He that eteth my fleſh & dryncketh
 my bloud, dwelleth in me, & I in hy.

But do not only call to remembrance Remember
 theſe aforeſayd thynges, but beleue and beleue
 faythfully alſo, & be perſwaded by y^e promyſes
 doubtedly, that they be true, & ſhall of GOD
 chaſe to you according vnto your
 fayth. So ſhall it come to paſſe, that
 in the receyving of Chryſtes body, ye
 ſhall alſo receyue all the benefytes,
 gyftes, and graces of Chryſte, yf ye
 beleue, ſo that not only Chryſt is be-
 come altogether yours, but alſo all
 y^e ever he hath beſydes is yours, as

L. ſaynt

The frute
he taketh
whych re-
ceaueth þ
Sacramēt
worthely

S. Paule saythe, he that hath not spared his owne sonne, but gaue hi for vs all, how is it possible, that he also should not gyue vs all thinges to him? ¶ The inestimable treasures, that lye bent out in this most holy Sacrament of the Altare for the saythe full. Blessed is he that is a faythfull geste of this celestiall table. Blessed is he that with a pure sayth & sincere charite eateth & drynkeþ of his LORDE. Blessed is that man which receiueth this most honorable Sacramēt, Chyestes very body & bloude with an vndefyled conscience. For Satan, synne, death, hel, desperacion, &c. shall not preuaile agens hym. Such one may be sure to dwell in Chyiste, & Chyist in him. Such one may be sure to haue his hert abundantly enlarged to celestiall graces and heauēly gyftes. Such one maye be sure to haue God þ father, God þ son, & God þ holy Ghoſt dwell.

dwellynge perpetually in his brest.
whā ye haue done these thiges a for
sayd, than drawe ngy, whan tyme
requirethe, w all humble & reuerent
seare vnto the feaste of the LORDES
bodey, & before þ ye receyue it into
your mouth, praye on this māner.

A prayer to be sayde before þ re-
ceyvinge of the Sacrament.

O LORD I am not worthy, that
þ wouldest enter into me, but
saye the word only, & my soule shall
be made whole. Heale þ me O God,
and I shall be healed, saue thou me,
& I shall be saued, Create in me, O
LORDE, a cleane herte, that w true
fayth, & perfecte charite I may re-
ceyue thy moost holy body w suche
dignitie & worthynes thowge thy
grace into my breste, that þ mayste
dwell in me & I in the for euermore

Christ haue I neighbours declared
vnto you cōpendiously, how ye shal

L. ii. prepare

lxxx.

Math. viii

lxxxviii

psal. i

lxxxv

prepare your selues worthely to re-
ceyue at the tyme of Easter the most
blyssed Sacrament of the Altare.

Yf ye receyue it on suche maner, as
I haue taughte you here tofore, ye
maye be sure to receyue it worthely
& accordyng to Chrystes instructioun
vnto the helth of youre soules. *Evangel.*

I praye God gyue vs grace to re-
ceyue it accordyng to youre mooste
godly instructioun, & youre soules maye
be trulye fed wth the true body of our

1. Cor. Saviour Iesus Chyriste. *Phil.* But
for as much as we se manye departe
differentlye fro the *LORDS* table,
therfore wyl I in fewe wordes by
yours patience declare to you, after
what manner ye shal go from it and
howe ye shal behaue youre selues
euer after, that ye maye walke as it
becometh the chylidren of lycht
Chri. I praye you hartelye let it so be
¶ Howe we oughte to behaue our
selues, after that we haue receyued
the

the moost blessed Sacramēte of the
Altare. Philemon.

lxxxix

NOwe mooste dere brothers ad-
ter þe haue receaued the bo-
dy of oure LORDE Iesus Christ, and
wth that same mooste glorious bodge
tasted also his moost precious blood
which, as Chrysostome saythe, is the
helth of our soules, washeth, garni-
sheth, enflameth our soules maketh
our mynde more thynnyng than the
fyre, more clere than the goulde, & is
þ^e sufficient price of þ^e hole worlde, it
is conueniēc that ye shewe youre sel-
ues thankefull agayne to God for
these his estimable benefites, wher-
che he at that tyme hath frely gyue
vnto you, euen þ^e very body & bloude
of his wel beloued sone & oure LORDE
Iesus Christ, wth all the other incom-
parable treasures whiche pertayne
vnto hym. For all theise thynges
hath he mooste bounteuyllye gyuen
you in this moost holy Sacramēte.

A.iii.

It is

Hom. be.
De fac.
part. Myst.
The bloude
of Christ is
the healthe
of our soules
washeth and
garnysbeth
them. &c.

Why þ Sa-
cramēt of
christis body
and bloud is
called þ Sa-
cramēt of
thanches gy-
uyng

The table
of þ Lordes
supper can
abyde none
vnthankful-
nes

It is therfore, I say, conueniēte, þ þe
shewe your selues agayne thanke-
full to hym, by renderynge hartye &
immortall thāckes. For this mooste
holy mysterye is called, *Sacramentum*
Eucharistic, that is, þ Sacramente of
thanches gyuyng, bycause þ whan
eyther we oure selues receyue it, or
els be present, whā other do receyue
it, we shoulde gyue God precordiall
thāckes for his bounty & kyndenes,
shewed to vs thowme Iesus Christ:
Who commethe to the table of onye
man, & departeth withoute thāckes
gyuyng? To approche therfore to
sytte downe at the table of þ mooste
hyghe & redoubted kyng, where no
terrestrial and corruptible meate is
eaten, but euen the verye bodye of þ
pure & immaculate Lambe Iesus
Christ, & to departe from so heauen-
lye a table w vnthankfull hertes,
certes it were a thyng to much for
to be detested. It shall therfore be be

ry con:

ry conuenient after ye haue recey- lxxxiiij.
ued that moost blyssed Sacramēt,
not to depart out of þe churche before
ye haue gyuen God hartp thanches
for his manifold benigneite toward
you, ye maye do it on this manner.
¶ Thākes gyuyng after þe recey
uyng of the Sacrament.

V We thanke the moost gentle
& mercyfull father that thou
hast vouchesafe this day of thyne
own goodnes to fede vs wth an heuē
ly meate, euen þe very body & bloud
of thy moost intierly beloued sonne
our LORDE & sauour Iesus Christ.
Graunt we besech the þe we by this
celestall feaste engrafted, yea incor
porated in his moost holy body may
so infire in oure brestes his moost
bytter deatch, þe we by remembryng
the same, maye dayly dye vnto syn,
and so encrease thowom thy dyuyne
grace in all vertues, that thy name
maye be perpetually sanctified in
A. iiii. vs,

us, thy wyl accomplished among
us here in earth, as it is in heauē, &
our christen brothers loued vnfa-
nedly & socoured mercifully, vnto þ
immortall prayse of thy moost holy
& blyssed name, to whome be all ho-
nour & glory for ever & euer .EVSE.
Amen. Theo. So be it. Chri. LORDE
let it so come to passe. Phil. After that
ye departe frō þ table of our Lorde
God, call vnto youre remēbrance
what ye haue done, & what ye haue
professed. If yll remēber þ ye haue
receyued the very body of our lorde
Jesus Christ, of al treasures moost
precious. Secondely remēber that
by the receyuyng of that, ye haue
professed youre selues to be the son-
nes of God, the members of Christ,
the mayntayners of true godlines
the studious followers of Goddes
wyl, the seruent louers of our chri-
sten brothers, & the extreme enemi-
es of Satan & his army, so long as
euer ye

Learne he-
re what we
professe to
do whā we
receaue the
Sacrament

euer ye lyue. All theyſe thynges do
 ye profeſſe, whā ye ſyt at the moost
 heauenly table. Loke therfore that
 ye do not dallie, nor mocke w God,
 vnleſſe worſer thynges chaunſe vñ
 to you. Let vs departe from that
 table, ſayth Chriſoſtome, as Lyons
 that breath fyre, & we maye be terri
 ble to the diuel. Therfore that this
 thyng maye come to paſſe, remēber
 that ye are now engraſſed in chriſt.
 & become mēbers of Chriſtes body.
 Howe vnſpyt ynge than were it, to
 ſaull agayne from Chriſte, & to ad
 ioyne your ſelues vñto vñclennes?
 Remēber that ye are waſhed from
 youre ſynnes & ſanctified by Chriſ
 tes bloude, & iuſtified by the name
 of the LORDE Ieſus. Were it not
 than very vnſemely to pollute and
 deſple your ſelues agayne w youre
 olde ſylthynes? Remēber that god
 hath now deliuered you out of the
 londe of Egipte frō your moost cru
 A. b. ell

Joan. v.

Hom. lxi

De ſac.

part Myſt.

What is to

be conſyde

red after we

receaued the

Sacramēt.

Cor. vi.

Eph. ii

all enemy Pharaos the diuel, & hath
broughte you into the londe of pro-
mise. Haue not than a pleasure to
returue into that lond of captiuite
Remember that God hath deliuered
you from the fylthy & abhominable
Sodomites. Prouyde therfore that
ye loke not backe agen vnto theyr
pernicious manners, Remember
that God hath deliuered you from
the babylonicall captiuite, and hath
brought you vnto the newe & cele-
stial Ierusalem, so that nowe ye are
no more Vestes & straungers, but
Cytyfenes wyth the Sayntes and
of the household of God. Were it not
than a thyng of much ignominye
for you to fall from so great an ho-
nour: what shal I make many wor-
des w you? Ye pertayne now all to-
gyther vnto God. Loke therfore
ye lose not the fauour & gentlenes
of so bounteous a LORDE.

Moreouer ye haue professed day
ly to

lye to dye vnto synne, & to walke in
a newe lyfe. Loke that ye aunswere
faythfully to this youre promyse.

Agayne, ye haue professed, that ye
wyl loue youre chrisen brothers, &
do for them to the vttermooste what
so ever lyeth in your power. Al these
thynges haue ye promised to do, by
the recepyng of thys mooste blyssed
Sacrament, Loke therfore that
ye be not negligent in the accōplysh-
mente of the premises, vnlesse the
wzath of God falleth vpon you, For
it is not ynoughe to begyn well ex-
cept ye go forth in youre enterpryses

He that cōtinueth vnto the end
shall be safe, saythe Christe. Agayne,

be thou faythfull vnto deathe, and I
shal gve the y crowne of lyfe.

No man that putteth hys hande to the
plowge, and loketh backwarde, is
mere vnto y kyngdome of heauen.

Therfore neyghbours do as ye haue
professed. Cast awaye your old wy-
ked

Cōtinuā s
in schristen
religion to
end sauech

Note.

Math. v

Apoc. ii

Luke

Math. vi

**Loue and ly
ue & Gospel**

ked hyuynge. Continue in the bodye
of Chyriste thowome a newe lyfe. Re-
mayne for euermore in the scrupie
of God. Seke the kingdome of God
& the righteousnes therof aboue all
thynges procure the furtheraunce
of his moost hely worde, & so not on-
ly loue but also lyue the Gospel, that
ye maye be coſted bothe before God
& man true & earnest followers of
Goddes worde. Furthermore loue
poure chryſtē brothers w a true, per-
fecte & vnſayned loue, & lette poure
loue bypnye forthe good woꝛkes & it
may appeare to be woute diſſimula-
cion, or ſaynyng. Aboue all thynges
as I haue euer exorted you, be ooe-
dient to the kynges graces maieste,
yea and that not onlye for feare but
much more for conscience sake, in
all thynges, as it becommeth ſaythe
full ſubiectes. The other publique
magistrates also ſpiritual or tēpo-
ral haue in perpetuall reuerence &
honour.

**Mark well
for true obe-
diēt to the
kynges
graces ma-
iesty.**

Rom. xiii

honoure. To be shorte, be so affected hrrr bl.
towards all menne, even as Jesus ^{Christ}
like was toward you, in al your
wordes & dedes, lette your lighte so
shyne before men, that they maye se
poure good workes, & glorifye youre ^{Math. v}
father, which is in heauē, to whome
be all honour & glory for evermore.
Ame. Thus endeth your Potacion.

Theo. Praise be God for it. ^{Euse.}
Bothe now & ever. ^{CHRIST.} For he al-
one is worthy all honour & glory.

^{phil.} Thus haue I neighbours ac-
cordynge to my promyle in the be-
gynnyng of oure Potacion, perfor-
medde all thynges, concernynge the
holy Sacramente of Penance, &
the partes therof. Of saynyng, of ce-
rimonies & of the mooste honorable
Sacramente of the Altare I haue
also taughte you manye goodlye and
goodlye thynges, worthy to be im-
printed in the hartes of all chrysten
men. Nowe brothers I moue most
ly desyre

^{Abp. of London}
of al the
ges in this
Potacion.

Therequest
of the author

Luke. xlii
Jaco. iiii

ly desyre you by the great mercyes
of God & the precious bloud of our
sauour Christ, to repose these thin
ges in your memory, and not to for
get the, but wth al diligence maynly
to p^{ro}secute & followe them, yea and
to expresse them natiuely in youre
quotidiane & dayly cōuersaciō. For
the seruauit, which knowethe his
maysters wyll, & doth it not, shall be
beatē wyth many stryppes. If ye do
theyle thynges, knowe that in thys
worlde ye shal haue God the father,
a mercifull father vnto you God &
sonn. a swete Saviour vnto you,
& God the holy Ghoste a ioyfull cō
fortour vnto you, & after this lyfe,
ye maye be sure to enioye the moost
blyssed & glorious syght of the holy
Trinite Amen. Theo. Neighboure
Philemon for this your Dotacion
we thanke you, & we trust that ye
shall se suche fructes procede from
ys, that ye shall reioyse to haue cal
led ys

led vs into this your most godly
Potacion. PHIL. So doyng neygh
bours, knowe me to be altogether
yours. Well saynge this spiritual
Potacion is so fortunately ended
I praye you followe me, & we maye
also refreshe our bodies wth cor-
porall nourishment, & so wth
one mynd prayse GOD for
all thynges. Ense. we fol-
low. Blessed be God for
this heauenly Pota-
cio. THEOPHILE.

A M E N



Give the glory to God
alone

**A Table wherin thou shalt fynd
all the pyncypall matters
conceayned in this
booke.**

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T Goddes word is a towche stone to proue
and tpe all doctrine. fol. eodem

**Of the holy scriptures is Christ and his true
only learned.** folio. ii

**The iudgements of Doctors without the au-
thorite of the holy Scriptures are not to be re-
ceaved.** folio. iii

**The mynde of the Autho: concernynge all his
bookes & he hath or shall set forth here after. eode.**

A Potacion for Lent. folio. iiii

**What profyte there is to be gotten at this Po-
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The Potacion for Lent. folio. v

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quette.** folio. vi

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**Repentaunce and fayth profytte nothyng at all
without amendent of lyfe.** folio. s

**Christ is a Saviour only to them that repent,
beleue and amende.** fol. eodem

**Slaunder not the Autho:, that he teacheth fayth
without good workes.** fol. eodem

**What this holy tyme of Lent requirith of Chri-
stian**

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True Penance begynneth of loue towarde	
vertue.	ffolio. xvi
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eth remission of synnes after Baptisme.	ffol. xx
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nes after Baptisme is gathered. folio. xx
The textes wherof thasofayde heresy is gather-
ed, is expounded by S. Ambrose. fol. eodem
Wyth one oblacion of Christ, the sayedfull are
made perfecte. folio. xxii
Peter knewe the trueth and spinned after Bap-
tisme, yet was he forgyuen. folio. xxiii
Of the Corinthians. fol. eodem
The lost sonne is receaued. fol. eodem
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True contricion driueth awaye both presump-
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What true Contricion worketh in a penitent
saythfull harte. fol. eodem
Why Christ is called a Physician. fol. eodem
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remission of synnes, folio. xxvi
How we maye come by the true and perfecte
contricion. fol. eodem
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What the chyl dren signifyshe, which syng wythin the chyrche.

What the Chyrche signifyshe.

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Of washyng of the Altars, and what it signifyshe.

Of garnyschyng the chyrche on Easter dape, and what it signifyshe.

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Ten thynges to be obserued for the ryght receauyng of the Sacrament.

Christ is our paschall lambe.

The Sacrament of Christes body and bloud is a spirituall meate.

It is not ynough to expulse the vice, except we embrace the vertue.

We maye not trust in our owne good workes, but in the mercy of God.

Iusticiaries and they that truste in theyr owne good workes, are no fyete gastes for the heauyn table.

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Y Our reioysyng is not good: knowe ye not that a tytyll leuen sowreth the whole lompe of dow: Pource therfore the olde leuen that ye may be newe dow, as ye are swete bread. For Christ our Easter Labe is offred vp for vs. Therefore let vs kepe the feast, not wyth olde leuen, neither in the leuen of maliciousnesse & wyckednesse: but in þe swete bread of purenes and truthe.

I wrote vnto you in a Bysle, that ye shuld not cōpany w̄ fornicatours. And I ment not of the fornicatours of thys worlde ether of the couetous, or extorsioners, ether þe ydolaters: for then must ye nedes haue gone out of the world. But now I byd write to you, þe cōpany not togither, if any that is called a brother/ be a fornicatour, or couetous, or a worshipper of Images, ether a rapler, ether a dyockard, or an extorsioner: w̄ hym þe is suche, se that ye eate not. For what haue I to do, to iudge the whyche are w̄out. Do ye not iudge them that are wythin: The that are w̄out, God shall iudge. Put awaye hym which is euil frō among you.



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